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A

ZAND-PAHLAVI GLOSSARY.

AN OLD
ZAND-PAHLAVI GLOSSARY

EDITED IN THE ORIGINAL CHARACTERS

WITH A TRANSLITERATION IN ROMAN LETTERS, AN ENGLISH TRANSLATION
AND AN ALPHABETICAL INDEX

BY

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HIGHPRIEST OF THE PARSIS IN MALWA, INDIA.

REVISED WITH NOTES AND INTRODUCTION

BY

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PREFACE.

During my tour in Gujarat which was undertaken by order of the Government of Bombay in search of Zand, Pahlavi, Persian and Sanscrit MSS. in the cold season of 1863 to 64 in company of Destur Hoshengji, my attention was several times directed to an old Zand-Pahlavi vocabulary which goes by the name "*Farhang i oim yah*".¹⁾ As I found it on examination to be very important, I proposed, after my return to Poona, to the late Director of Public Instruction, Edward I. Howard, Esq., to recommend to the Government the employment of Destur Hoshengji for the purpose of preparing an edition of this and another (Pahlavi-Pāzand) glossary, along with a transliteration of the ambiguous Pahlavi characters in Roman letters, and an English translation. The liberal Government of Sir Bartle Frere which always extended its patronage to publications relating to oriental literature, acceded as readily to the Director's recommendation to sanction my proposal as he had recommended it.

1) It is the same which has been published by Anquetil Duperron in his Zend-avesta. On the value of this publication see the note by Destur Hoshengji on the first page of his introduction.

Preface.

Destur Hoshengji, a young Parsi scholar of great ability who possesses an excellent knowledge of several languages, principally of Pahlavi and Persian, and of the whole traditional literature (he is the younger brother of Destur Nassarwanji Jamaspji, Highpriest of the Parsis in the Dekhan, and was at that time officiating as Highpriest in Malwa), accepted the appointment and came forthwith to Poona to commence his labours under my superintendence. He prepared the works in question during the year 1865. Shortly before leaving India (in March 1866) I was requested by the Government through the present Director of Public Instruction, Sir A. Grant, Bart., who shows the same favour to publications of this kind as his predecessor, to revise and print in Europe the two glossaries which had been prepared by the Destur. As Zand and Pahlavi type were requisite, which are in Germany only to be had at the Imperial printing office at Vienna (the Zand type of Berlin is very bad, and Pahlavi they have none there), I found it necessary to purchase (on my account) a fount of both from Vienna to avoid, on future occasions, the trouble and vexation one is put to when printing oriental works in characters which are only to be had in one or two establishments on the whole continent. The Vienna Zand type is, no doubt, the finest in existence; but as regards its Pahlavi type, the fount is neither complete, nor are all the characters correct. Several compound letters in which the Pahlavi writing abounds, are wanting. I hope, on a future occasion, to supply the defects of the fount by having the wanting signs cut. The characters of lapidary Pahlavi which are occasionally used in the introduction have been cut and cast here.

My share in the work has become much larger, than I originally anticipated, as I found it necessary to add many notes, and make of the alphabetical index which contained, as prepared by the Editor and Translator, the words of the glossary without meanings and explanations, a kind of small Zand-English vocabulary.

Preface.

Besides, some novel views put forth by Destur Koshengji in his introduction, induced me to write in support of them, (as I believe them, on the main, to be correct) some introductory remarks, to which two important Pahlavi documents, relating to the history of the Zoroastrian writings, have been added.

As regards the original text, I made no changes, as I have only *one* MS. of the work at my disposal, whereas the Destur had many, but had it printed just in that form in which it had been transmitted to me. Some scholars will find the orthography of some Zand words as printed here, objectionable; but I made no alterations, on purpose, as the whole orthography of Zand is still in a very unsettled state, and that one employed in the printed editions of the Zand-avesta also open to objections.

In the transliteration of the original characters in Roman letters which will assist principally the students of Pahlavi I tried to bring more uniformity into the system followed by the Editor. It is, as may be easily imagined, no easy task to transliterate the exceedingly ambiguous Pahlavi compound letters, some of which (for instance 𐬵𐬀, 𐬵𐬀) possess about *ten* different phonetic values.¹⁾ Great difficulty is offered by the Semitic words of the Pahlavi, as we cannot correctly transliterate them, before we know their origin. The majority of those words will be found explained in the copious index to the Pahlavi-Pâzand Glossary.

In the English translation I made comparatively more changes than in any other part of the Destur's work; they refer, however, more to style and composition, than to the sense; the latter I altered but in few instances where I found it necessary.

1) I possess a long list (about 12½ pages in folio) of almost all the compound signs with all the phonetic values attached to them (as far as they are known) which has been prepared for me by my friend, E. West, Esq., from the materials furnished by me. I hope to revise it by endeavouring to reduce the number of values and to enlarge it by adding some signs which formerly escaped us. It will be published on a future occasion.

Preface.

During the time the original text with the transliteration and translation were carried through the press, I received great assistance from E. West, Esq., late Chief Engineer of the Bombay railway Establishment, who is favourably known to the readers of the Journal of the Bombay Asiatic Society by his articles on the cave inscriptions ¹⁾. He assisted me, during his stay here, (from 1866 to 67) in correcting the proofs, and the English translation and arranging the alphabetical part of the index, for which service my best thanks are due to him.

The Pahlavi-Pāzand Glossary of which the text is already printed, will appear early in the next year.

¹⁾ He is now engaged on preparing an alphabetical index of the Bundehesh for my edition and translation of this important mythological work.

Stuttgart, July 12, 1867.

M. Haug.

Introduction.

Though the Editor and Translator of this Glossary lays no claim to having performed a work of any great research or ability, yet he may justly say that its publication is the first of the kind that has as yet been laid before the European public by a Destur.

A few introductory remarks, describing the value, possible age and general usefulness of the contents of the present volume, as well as the difficulty the Editor and Translator has had to contend with in its preparation, may not be considered here out of place.

The Zand-Pahlavi glossary which is here published for the first time ¹⁾ is the so-called "*Farhang i oim yak*" which has hitherto been almost totally neglected, though it is very important.

This glossary, it seems to me, was originally prepared from several works of the same nature for the use of the students of the Zand language to be learnt by heart, as it is the case with the *Amara kośa*, *Pāḥāvali* and *Dhātukośa* in Sanscrit, *Nissāb us-sibyān* (in verse) in Arabic, *Amad-nāmeh* and *Fārsiyāt* (in prose) in Persian. In these books the glossarist

1) Though in 1771 M. Anquetil Duperron published this Glossary along with a Pahlavi-Pāzand one in his ground work on the Zand-avesta; they were not given in their original form, but in an alphabetical arrangement, and the arrangement, as well as the meaning and translation in Pahlavi and French are so incorrect, that, for all practical purposes, they are useless, and the inaccuracies are such that it appears to me that the learned Frenchman either misunderstood the meanings, or his eacher, Destur Dārāb of Surat, was unable to explain to him the contents correctly.

gathers the commonest, simplest and most useful words, and arranges them (if the vocabularies are in prose) according to their different classes in separate chapters, e. g. "words belonging to Godhead", "words belonging to husbandry" etc. But it appears that the alphabetical order also was not totally unknown at the time when this glossary was prepared, as will be observed that in some places the words are arranged according to their classes, and in others alphabetically, while again in some instances the words are put together indiscriminately, no particular order or class being strictly observed. It is, therefore, reasonable to suppose that this Zand-Pahlavi glossary is a collection of fragments from several works of the same description which may have been found scattered and were probably collected (however incomplete) in the reign of king Ardeshir Bâbegân (A. D. 226.), or shortly after him. The observation that this glossary is not at all one, but scattered pieces of different books, as they collected whatever they found, is further strengthened by the fact, that it is now universally acknowledged that almost all books of the Zand-avesta now extant, such as Vendidad, Yasna etc. are not in a perfect state, but incomplete and several pieces not put in the right place; for they were arranged, as the collectors found them scattered. The incompleteness of the glossary is further markedly apparent from the last line of the work itself, since the last sentence is obviously incomplete.

As regards the age of this glossary, it is impossible to ascertain the particular time, when it was composed. However, I am of opinion that it must have been compiled some time before the Achæmenian dynasty, and certainly before the Macedonian conquest of Persia (330 B. C.) that is to say, some time about 700 B. C., if not anterior. Though I am well aware, that by setting forth such a strange hypothesis, I shall find much opposition on the part of other scholars and literati who maintain that the so-called *Pahlavi* or *Hozvâresh* language was only current during the time of the Sasanian dynasty; yet before condemning my humble opinion, I request them to examine the proofs carefully which I am going to give.

Firstly. History records that Persia was ruled over for about 500 years (from 1230 to 708 B. C.) by the Assyrian race, whose language was Syriac of the Semitic stock. Now, it is an obvious fact, that after a foreign conquest, the manners, customs, religion, as well as the language of the conquerors begin to spread amongst the people, as it is the case throughout the world. If the Assyrians reigned in Persia for 500 years, without interval, a mixture of Syriac words with Persian (as is the case with the *Hozvâresh* or rather *Huzvânash*¹⁾ language) must have naturally occurred at that time (700 B. C.)

Secondly. It has never been proved that this *Pahlavî* or *Hozvâresh* language sprung up at the time of Ardeshir Babégân A. D. 226. We have every reason to suppose, that Ardeshir, as he was desirous of reviving the old customs, manners and religion of the Parsis, may have also revived the old Pahlavî by making it the language of the court. We learn from the historians that at his time the *Dari* language (old Persian) was the common language of the people and consequently he (Ardeshir) himself wrote one of his books (*kâr-nâmch*) in Pahlavî, the language of the court, and a book of precepts and morals in *Dari*, the language of the common people, for general use. This fact also proves that the current and common dialect of his (Ardeshir's) time was not *Pahlavî* but *Dari*, and in the same manner at the time of the Achaemenians the language of the court was that of the inscriptions, and the common language was, no doubt, *Pahlavî*.

1) This word which has been a great puzzle to the European scholars can be explained in a very simple, and I think, satisfactory way. *Huzvâresh* means nothing, and can neither be explained from the Persian, nor from a Semitic language; it is simply a mispronunciation of *Huzvânash* which is to be divided in *huzvânash* i. e. the language of Ash, which can be only Assyria; the full form may have been *Huzvân-Ashar* which was afterwards shortened and corrupted. To this interpretation I was led by Dr. Haug who directed during our frequent conversations several times my attention to the fact that the Pahlavî was more closely related to the Assyrian than to any other Semitic language. As regards the syllable *ân* in *Huzvânash*, it is to be remarked, that the Pahlavî *ân* is always changed to *âr* in Persian or *Dari*, as *matan* to *meher*, *âtan* to *adar*, *shatân* to *shahar* etc. Accordingly *huzvânash* became *huzvârash*.

Now, to prove my own hypothesis that the Pahlavi versions of the Vendidad, Yasna, and Visparad, as well as fragments of this small glossary, are no compositions of the Sasanian period but *ante-Sasanide*, I may adduce the following reasons.

Firstly. Because in the version of the Vendidad as well as in this small glossary, there are several names of uncommon Nosks, such as *Huspâram*, *Sakâdum*, and *Nchâdum* frequently mentioned as authorities and passages quoted from them. Now it is natural that those Nosks must have been in the possession of the authors when they quote them; but it is a well known fact that these above named Nosks were already lost and destroyed before the time of Ardeshir, as is mentioned in the third volume of the *Dinkard*, as well as in the *Ardâi Virâf* and other works of that dynasty. These facts confirm that the Zand texts found at the time of Ardeshir were those, which are still in our possession, and that no more were to be had at his time than the present literature of Zand-avesta. Therefore it is natural to suppose that the abovementioned books (version of the Vendidad etc.) in which unknown Nosks are cited, must have been compiled long before that time.

Secondly. In the version of the Vendidad names of several Desturs, such as *Gogoshasp*, *Dâdfarrôkh*, *Adanpâd*, *Koshtanbûjid* etc., are mentioned as authorities, which proves that they must have lived long before the compiler's time; for they would not have quoted them, if their authority would not have been well established for a considerable time. This fact speaks for itself that there must have been some books in Pahlavi in existence from which the compilers cited passages and opinions.

Thirdly. Because in this glossary as well as in the version of the Vendidad, Yasna etc. a tolerably good knowledge of the Zand language and its grammar is exhibited in several places by their authors; and though this knowledge of grammar is not uniformly correct, yet it shows that they must have been composed at a time when the Desturs had, if not a profound, yet some knowledge of Zand grammar, which unfortunately decayed

and died out already during the time of the *Sasânians* as we perceive from some later versions of Zand-avesta, such as *Afrin* etc.

Fourthly. It is traditionally known to all Desturs and even mentioned in the Rivâyats that all these translations etc., are productions of the disciples of Zoroaster, and that they were not composed at the time of Ardeshir. This evidently justifies us in assigning them to the ante-Sâsânian period ¹).

But it is evident that, though they are of an Ante-Sasanian date, they were rearranged from the scattered fragments, and recollected from different places during the time of Ardeshir and hence the confused state of the present books, such as the Vendidad, can be easily understood, as the collectors at that time (A. D. 226) put together whatever fragments they found for their preservation in the form of books. In the same way was, I believe, this glossary made up.

In the third volume of Dinkard it is mentioned that "the *Dinkard* "was originally composed by the disciples of Zoroaster (i. e. before the "Achaemenian dynasty, some time during the Assyrian reign, when the "Pahlavi language may have been in existence), and were preserved in two "copies in two different forts, *Shaspigân* and *Shapân*; the former copy "was destroyed by Alexander; at the time of that good king Ardeshir "they found out from the report the second copy (from the Shapan "fort) which was much injured and scattered and in a very bad state, "from which a learned Destur, *Tosreh* by name, recomposed it after

1) The later inscriptions of the Achaemenian kings (400 B. C.) add more strength to this supposition, as in these inscriptions we find already the grammatical forms greatly confounded and the inflections lost, which confusion we also observe in some places in the Vendidad, Yashts etc. This fact also leads us to suppose that at that time there must have been some other language of an uninflected nature in current use (which was probably Pahlavi) and the language of the cuneiform inscriptions was the court, and official language, as it is obvious that, before a language becomes dead, several changes and mixtures take place in it, as it is the case with the Prâkrit of the Marâthi and Gujarâti languages. I must here also mention that many words quoted in this glossary are totally unknown to the present Zand-avesta.


"comparing the fragments with Zand-avesta. The work was again in a "scattered and fragmentary state at the time of the Arabs (A. D. 640); the "fragments were rearranged by the present author".¹⁾

It is not correct, I think, therefore, to suppose, that this glossary, or the version of the Vendidad, was composed under the Sasanian dynasty. They were composed prior to it, though long after the Zoroastrian time, but still much anterior to the Christian era. Space will not allow me to dilate more on this subject; the reader, however, from what has been advanced already, will be able, I hope, to form a correct idea of the glossary.

It is also remarkable to observe that only a very few verbal forms are given in it. This may lead us to suppose that very likely the Persians had, like their Hindu brethren, two different sorts of Dictionaries of this kind, one devoted to nouns, just as the *Amara* and *Viśva kośas* in Sanskrit, and *Fārsiyāt* in Persian; and another appropriated to all verbal forms, just as the *Dhātu Pāṭha* in Sanskrit, and *Amad-nāmeḥ* in Persian.

Regarding the grammatical knowledge of the glossarist, it is evident, as I mentioned before, that he was not quite destitute of a knowledge of Zand grammar, as will be perceived from his lengthy remark on this subject after the numerals (see pagg. 2. 46).

Now this remark as well as the words *chikayaḍ*, *chikayatō*, *chikayēn*, for singular, dual and plural, and several other remarks of the same nature in the same place, show that the glossarist must have known something of grammar. A still more striking feature in this grammatical definition is this, that the remark on the difference between dual and plural is thus simplified, "and from three upwards any more additions are also plural". However it shows that, though the glossarist knew the different

¹⁾ See the Dinkard volume 3. A copy of an extract from it, touching the history of the Zoroastrian writings, has been published by Mulla Firoz in Avt-zehdin 1830 A. D. Bombay). He has read and interpreted several words wrongly, such as  which he read farengi, and translated it "greek"; but the word is only "pārgandagi" scatteredness. [The extract is printed in full along with a translation farther below. M. H.]

grammatical forms, his knowledge may have come to him only by tradition, as it appears he could not, in other instances, distinguish exactly the different cases and their inflections, or terminational changes; for instance, the Zand termination *anām*, *ām* 𐬨𐬀 = 𐬨𐬀𐬀𐬎 for the genitive plural, he takes simply as plural, but not as the genitive case ¹⁾.

But though it is but justice to the glossarist to say that in his time grammar was very little understood, we cannot but regret that, since his time, our Desturs, instead of improving, have still more neglected the study of grammar, so much so indeed that they knew nothing whatever of it ²⁾ until a knowledge of it along with a critical study of the Zand texts was revived by the successive laborious studies and deep researches of some eminent European scholars, principally those of Burnouf, Bopp and Haug, and by the excellent edition of almost all the Zand texts by Westergaard, which is highly appreciated by the Desturs.

As regards the meanings which the glossarist (without regard to inflections and terminations) gives to the words, they are in most instances correct. But owing unfortunately to the ambiguity of the Pahlavi character, in which the meanings are given, and to the decline of a proper knowledge of this language among the Parsi priests, the meaning of the words has become in some places doubtful. The Editor and Translator has tried his best to find out those meanings which the compiler appears to have had in view.

The principal reason that the understanding of the Pahlavi meanings given by the glossarist has become so difficult is, that, although this glossary is to be had in almost all Zand and Pahlavi libraries in India and

1) In the Persian this original termination became *ân*, which is applied now in all the cases of plural indiscriminately.

2) The following paragraph, from *Ulemâi Islâm*, written shortly after the termination of the Sāsānian dynasty, will give an amusing but a lamentable example of the utter ignorance of the Desturs of at even that date in this respect: *Avestâ zebân i Ormuzd ast, u Zand zebân i mâ, u Pâzand in ast ke paidâ kunam*. The reasoning of the Destur in the above passage is 'this, that Avestâ is the language of God and that one could not understand it without Zand.

known to the Desturs only as a Dictionary of the Zand-Pahlavi language, yet it seems never to have been carefully or critically read by any of them; nor do they seem to have cared at all for it, as there is nowhere a single quotation from it to be found. Again, in many manuscripts, some of the Desturs have inserted interlineal Persian meanings to some words, giving them quite different from each other, for when one reads a word بندیدح *bunesteh*, another reads it *bandideh*, one reads the word دوین *dovin*, another *doniv*, a third has *dogun*; one reads the word وا-دشور *va-de-heshne*, another *vaniâeshne*; one reads the word دوکتی *dokhti*, another *dvâti*, and so on, the instances being too numerous to be enumerated here. To make the "confusion worse confounded", the whole mass of these incorrect readings are jumbled together in Anquetil's volume, where again the meanings are still differently and most incorrectly rendered, which shows that even Destur Dârâb, the professed teacher of Anquetil, misunderstood and misinterpreted the meanings to his zealous pupil, the learned Frenchman, who made Europe for the first time acquainted with the Zand-avesta by publishing a translation of it.

The task of the Editor, to render the meanings correctly was, therefore, as may be easily imagined, no easy one; for in several places it was very difficult for him to arrive at an accurate and exact understanding of what the glossarist meant, on account of the ambiguity of the Pahlavi character in general, the great misconceptions on the part of the copyists, and the different incorrect renderings by the Desturs. Although the Editor and Translator has tried his best, to give a correct translation of the meanings of the glossarist, he cannot expect, nor is he vain enough to hope that this his first attempt will be found free from the imperfections incident to a work of this kind in respect of the arrangement and the romanizing, and especially as regards the translation of the work itself written in a doubtful manner in a language which has neither been carefully nor critically studied for many centuries past, and that translation too in the English language a correct idiomatic knowledge of which, it is hoped, will not be expected of him.

It may be added that, though from a philological point of view, the Editor found several words and especially forms wrongly interpreted in the MSS. themselves, yet as an honest Editor he has thought it his duty not to make any change in the original opinion of the glossarist, of whatever nature it may be.

As at the commencement of the preparation of this work it was not thought, nor proposed, as it now is, to prepare a series of Pahlavi works, in continuation of this, the Editor and Translator has hitherto thought it hardly worth while to mention his own way of reading and pronouncing the Pahlavi words, although he has since long been of opinion that the present way of pronouncing some of them (either European or Indian) is not only incorrect and imperfect, but also without any foundation; and though he is of this opinion he has not thought it proper to bring his own system into full use in the present work, which he cannot do without, in justice to himself, previously fully publishing his reasons for the change; for, to publish a thing at once in quite a new and unusual system, (however sound that system may be) in the absence of the necessary explanations, would be apparently absurd and open to criticisms from all sides. With the exceptions, therefore, of a few essential changes in the pronunciation, all other Pahlavi words are transliterated as they are read by the Indian Desturs.

As this Zand-Pahlavi glossary is the earliest attempt at the compilation of a Zand dictionary, it will not be out of place to enumerate here the lexicons, glossaries, indexes which are known to me, with a few remarks on them.

1. There is a copy of a very old but incomplete Zand Sanscrit glossary which I saw, in company with my learned friend Dr. Martin Haug, for the first time at Surat while employed in our tour through Gujerat in 1863 to 64. This small book was then examined by me. In it are to be found only those Zand words which are contained in the Yasna with their Sanscrit equivalents, which latter are exactly the same as to be found in Neriosang's version of the Yasna. The author of it is unknown, as unfor-

tunately there is neither a beginning nor an end to it. It cannot, therefore, be ascertained whether it was made by Neriosang before his own version to assist himself, or was compiled from his version by somebody else. It is not made in an accurate manner, several words, though alphabetically arranged, being wanting. As regards the meanings, they are the same as given by Neriosang.

2. A small Zand and Persian glossary compiled by Destur Byramji Jamshedji Jamasp Asa (my great-grand-father). It contains about 500 or 600 words in all. The significations are given after the Pahlavi explanations without regard to etymology or classification. It is in my possession, and I believe there is no other copy of it extant.

3. Mr. Dhanjibhay Framji Patell of Bombay, the worthy son of our most esteemed townsman, the Hon'ble Framji Nassarwanji, Esquire, gave notice about fifteen years ago of his intention to publish a complete Zand-English Dictionary, but up to the present day the book has not made its appearance in public, nor have I had the fortune of inspecting it. I therefore can give no opinion on it.

Amongst the works of this nature of European authorship, I have to enumerate the following.

1. A carefully made Index of *Vendidad Sâde*, with a glossary, published by Professor H. Brockhaus in his romanized edition of *Vendidad Sâde*. Leipzig, 1850. This book was the first of this kind ever published. It contributed largely towards making the study of the Zand language more general in Europe. As usual with Dr. Brockhaus the task is very dexterously and accurately performed.

2. A complete alphabetical Index of all the remaining pieces of the Zand-avesta, which had not been indexed by Brockhaus, including all the Yashts and fragments, Afringan etc. (pages 144 to 342 of Westergaard's edition of the Zand-avesta) by Dr. M. Haug, compiled for his own private use. Copies of this book, however, circulated both in Europe (principally at Göttingen where it was copied from the original by Professor Benfey,

who allowed some of his pupils to take copies of it) and in India, though the work has not been published.

3. *Handbuch der Zendsprache* von Ferdinand Justi which contains a Zand-dictionary. In this book which appears to be based on the two indexes mentioned, the passages in which the words are to be found in the various texts are cited which makes it very valuable for the students of the Zand language. The author has displayed great energy in its performance and deserves great credit for it. But I must add here that as regards the traditional explanations of the words which the author pretends to give he has mostly followed, it seems, Dr. Spiegel who has but an imperfect, and inaccurate knowledge of our tradition, as shown in his translation of the Zand-avestâ which is decidedly inferior to those we have in Gujarati. Many of his explanations are, therefore, erroneous. Though we cannot expect of him any good knowledge of our tradition, it is to be regretted, that so many words are rendered on mere guesses of the author, as these serious imperfections greatly diminish the value of this otherwise most useful book and make it desirable that a better Zand dictionary should be compiled by a more competent scholar.

In preparing this Edition I have used the following MSS.:

1. D. H. This is the oldest and most important of all MSS. from which the present text has been prepared. It was preserved in the library of Destur Khorsedji Barjorji of Surat, and presented in 1864 to Dr. Martin Haug in recognition of the great services rendered by him to Zand and Sanscrit philology ¹).

2. D. J. The second MS. was written by Destur Jamshed Jâmâsp Asâ of Nausari (my great-grand-father), and is in my possession. It was written in the year Yezdegard 1160.

3. The third MS. written by Destur Jamshed Edal Behram Jamshed Jâmâsp Asâ (my uncle) in the year Yezdegard 1194 which is also in my possession.

1) See about it pagg. 79, 80. M. II.

4. D. N. The fourth MS. written by Destur Noshewan Jamasp Asā at Nausari in the year 1150, also in my possession.

5. The fifth MS. written by Destur Asa Noshewan of Jamasp Asā family (my father-in-law) in the year 1208.

6. The sixth, a very correct MS. which is about 300 or 350 years old. The name of the author, or the year in which it was written is not mentioned. It belongs to my friend Jamaspji Bomanji Bhowanagari of Surat, to whom I am much obliged for having readily complied with my request to allow me the use of his numerous Pahlavi MSS. all of which are very valuable, and will be used for the preparation of the Government series of Pahlavi works with which I have been entrusted.

Poona, April 1867.

Hoshang Jamasp Destur.

Introductory remarks

by M. Haug, Ph. D.

1. On the age and origin of the Pahlavi language.

The opinion advanced by Destur Hoshengji in his introduction (pag. II. III.) that the *Pahlavi* or so-called *Huxvâresh* language originated during the reign of the Assyrians over Persia, from 1230 to 708 B. C., will surprise all scholars who have as yet paid any attention to that language, and as the majority is wedded to preconceived opinions, they will, without proper examination, almost unanimously condemn it as an absurdity. Although he has given no sufficient proofs, yet his view deserves all consideration, as it is, to a certain extent, the traditional opinion of the whole Zoroastrian priesthood on the age of the Pahlavi language. It is actually strange to perceive that those scholars who make so much fuss about the all-importance of Parsi tradition, adhere to it only in minor points, such as the meanings of certain words, but abandon it altogether as regards the most important questions, such as the age of Zoroaster, the composition and preservation of the sacred books, the age of the Pahlavi language etc. Instead of paying, in this respect, the slightest attention to the traditional reports, they maintain, that, for instance, the Zand-alphabet is of post-Christian origin, and that the Zand-avesta, as we possess it now, was not written before the time of the Sasanidae, and had been preserved for many centuries exclusively by memory, opinions which are laughed at and

ridiculed by every Parsi priest (and I think justly) as absurdities. The Pahlavi language is assigned to the Sasanian period, as we do not find it employed in inscriptions, and on coins before Ardeshir. But the promoters and advocates of this opinion have never, it appears, fully considered the questions which here quite naturally arise: how did the Pahlavi which is taken as a mixture of Semitic and Iranian languages, become the language of Persia, superseding the Persian? and why did the Sasanian kings who were so extremely zealous in preserving the national customs, manners and religion, make an essentially Semitic idiom their official language, disregarding thus the national language of Persia? As nobody will, I suppose, maintain, that a Semitic idiom was the original language of the Persians and Medes who were Aryans, we must account, in one way or other, for the fact that a Semitic language spread over the whole Persian empire to such an extent that it could be made the official language. One has adduced commercial and literary grounds, by saying, that the Babylonian was the commercial language of Asia and that, since Christianity began to spread, Syriac books were much studied in Persia; but these reasons are certainly not sufficient to account for the official employment of the Pahlavi language under the Sasanian dynasty, and the fact, that all the commentaries on the sacred books were written in it. In every country where a foreign language is very extensively employed, and almost universally understood, it has been spread by conquest only. Persian did not become, for instance, the official language of India, before Mohammedan, nor English, before the English conquest, nor French that of England, before the Normans conquered it. Now the only foreign nations who held sway over Iran for any length of time during the period when alone the Pahlavi can have originated, were the Assyrians and the Greeks. The Assyrian reign terminated, if we take the latest date, certainly with the destruction of their capital, Niniveh, by Cyaxares and Nabopolassar in 606 B. C.; but the Medes shook off the Assyrian yoke (or rather began to shake it off) already at the time of *Dejoceres* (700 B. C.) after the rule of the Assyrians had been lasting, as Herodotus (1, 95.) informs us, for 520 years.

The overthrow of the Assyrian tyranny which appears however, not to have been completed before the end of the seventh century B. C., must have given a great impetus to the revival of national manners, customs, and the paternal religion which we have all reason to believe was that of *Zarathushtra Spitama*. It is a very significant fact that Pārsi tradition unanimously places Zoroaster at the very time of the complete termination of the Assyrian sway, that is, towards the latter part of the seventh century B. C.; for we learn from the *Ardāi Virāf nāmeh*, (composed during the first century of the Sasanian dynasty) that the Zoroastrian religion had been in existence for 300 years when Alexander conquered Irān, and destroyed Persepolis along with the library in which the original copy of the Zand-avestā was kept (see my Lecture on an original speech of Zoroaster with remarks on his age pag. 20); this brings back the age of the prophet to 630 B. C. With this date agrees on the whole a statement by *Mas'ûdi* (about 950 A. D.) ¹⁾, that the Magi affirm, that Zoroaster lived 280 years before Alexander, that is, 610 B. C. Further weight is added to it by a story, related in the *Dābistān* according to Pārsi and Mohammedan reports (I, pag. 308), that the Khalif *Mutawakkal* ordered in the year A. D. 846 the cypress which Zoroaster was said to have brought from the garden of paradise, and planted at the gate of the fire-temple at *Kishmār* to be cut off, after it had been standing for 1450 years. If we take solar years, as we are fully justified in doing, we arrive at 604 B. C. as the date when the tree was planted; this was done, as it appears, shortly after the fall of Niniveh, in commemoration of some great event, probably the revival of the ancient Zoroastrian religion. All these statements tend to prove that at the time of the Median king *Cyaxares* who was ruling during the period indicated a great movement in favour of the Zoroastrian faith took place, which can be only a revival, as the founder, according to the unanimous statements of early Greek and Roman authors, lived long before that time. The Zoroastrian religion appears, as we may

1) See Chwolsohn, *Die Sabier* II, pag. 690.

learn from *Agathias* (II, 24, pag. 117 ed. Niebuhr) to have become almost extinct during the Assyrian reign, and entirely amalgamated with Babylonian and Assyrian idolatry, as the Persians worshipped, before the Zoroastrian innovations, (as *Agathias* calls the doctrines of Zoroaster) i. e. before the revival of the old religion, Bel, Sandes, Saturn etc. This circumstance throws light on the expression *paoiryôdkaêsho* "a professor of the ancient religion" by which the traditional books, chiefly the *Dinkart*, understand only the Zoroastrians. Their *Fravashis* appear to have been introduced into the prayer formulas at the time of the restoration of the old religion; for before that time there would have been no occasion, as all Parsis appear to have professed the Babylonian religion, or rather a mixture of it with their own, and made no distinction between their own and that of the Babylonians and Assyrians.

It is to the time of Cyaxares that we must ascribe the invention of the so-called Zand-alphabet for the purpose of preserving the sacred texts; for at the time of Ardeshir Bâbegân, there would have been, according to the statements of the *Dinkart* and the *Ardâi Virâf nâmah* and the tradition of the Pârsi priests about the great ignorance of the priesthood regarding the religion at that time, no one able to invent such a minute alphabet, expressing every shade of articulated sounds of a language which had been dead, at that period, for a considerable time. It was at the same time and the early period of the Achaemenian rule that the books of the Zand-avestâ of which the present Zandtexts are fragments were collected, arranged, committed to writing, and commented on, and not at any period subsequent to it, for during the rule of the Achaemenian dynasty to which the Magian priests never appear to have taken a liking as tradition has forgotten them almost entirely, whereas Cyaxares (*Hushêdar*, *Ucakhshatra*) is expected to appear again for the restauration of the Zoroastrian creed, the Zoroastrian religion was, on political grounds not better cared for than the Babylonian or Assyrian idolatry, though the kings professed the Zoroastrian creed, as we may learn from the fact

that, according to the Bisutûn inscription, Darius restored the temples ¹⁾ which *Gumâta*, the *Pseudo-Smerdis*, had destroyed, and *Artaxerxes Maemon* (404---368 B. C.) ordered images of *Anâhita* to be made and put up at various temples (see Clem. Alexandr. Protrept. ch. 5, pag. 43. ed. Potter) which must have been regarded as an abomination by the true Zoroastrians, just as it is done by them now-a-days. As the Magi were Medes, and desirous of wresting the sceptre over Irân from the hands of the Persians, the Achaemenian rulers had no occasion to strengthen them and fan their fanaticism by collecting their books, restoring their religion and spreading their tenets by force, as they would have been expected to do. Only the two first kings of the Achaemenian dynasty, Cyrus and Cambyses, appear to have given much support to the Magian religion, but after the attempt of the Magi to seize the reins of government, had been frustrated by Darius, he and his successors had all reason to remain as indifferent as possible to their religion, and avoid taking the lead in any thing which might have fostered their fanaticism.

Notwithstanding, the Zoroastrian religion remained a recognized, and even to a certain extent, the state religion of the Persian empire during the Achaemenian rule, and religious learning could be easily kept up by the priesthood. Many commentaries and original books on religious matters may have been composed during that time. But the Macedonian conquest which was completed in the year 330 B. C. changed entirely the state of affairs. The Greeks, in order to take revenge for the destruction of the temples at Athens by Xerxes, destroyed Persepolis, killed the priests, and burnt the library containing the original copies of the sacred books, the texts along with the commentaries, as we learn from the Dinkart and the Ardâi Virâf. From this blow which is unanimously, and I think justly, attributed by tradition to Alexander, and not to the Arabs, the Zoroastrian religion never recovered. The books were scattered, and the priests became every day more ignorant, as no native rulers had any interest in

1) These can be only idoltemples, as the Magian priests had no temples at all, and hated idolworship as fanatically as the Jews, or Muslims.

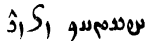
promoting a knowledge of the Magian religion. After an interval of about 500 years, during which the religion as well as the sacred texts must have suffered greatly, the restorer of the paternal religion appeared in the person of Ardeshir Bâbegân (A. D. 226.). Under his reign the texts along with the commentaries were recollected, and Zoroastrianism made the religion of the state. The Pahlavi was raised to the rank of an official language.

Now the question arises, why did Ardeshir Bâbegân introduce the Huzvâresh language which had not been the official language during the reign of the preceding dynasty, the Arsacidae? As he was the restorer of the national customs, and the ancestral creed, we may expect him to have given his support to the cultivation of the national language. But Huzvâresh, on account of its purely Semitic character, chiefly as shown in the inscriptions, can never have been the vernacular language of Persia, which rank must have always been held by the Persian, as we find it there in antiquity as well as in modern times and up to the present day. Had it once died out, it would be no longer existing, as a language once dead, is generally never made a living one. The preference given to Huzvâresh by the Sasanian kings over the vernacular can be only accounted for by supposing that the character of sacredness was attached to it, as it was the language in which all commentaries on the religious books, and on the laws were written, occupying for the Zoroastrian community the rank of a church and law language just as Latin in the middle ages in Europe.

The question about the age of the Huzvâresh language is closely connected with that about the age of the Huzvâresh commentaries on the sacred texts, and the traditional books written in it. The two most important documents relating to the history of the Zoroastrian writings, the introduction to the *Ardâi Virâf*, and a passage from the *Dinkart* (see the appendix to this tract) clearly state, or indicate that commentaries on the sacred books, and original compositions in the Pahlavi (Huzvâresh language) were extant at the time of the destruction of the great library at Persepolis by the Greeks (330 B. C.). For the *Dinkart* which is by far the

largest *Huzvâresh* work in existence¹⁾, and the most important storehouse of traditional lore, comparable to the Jewish Talmud, is said to have been originally composed by the disciples of Zoroaster himself (though it is admitted that it was, after the copies had become scattered, and destroyed several times, recomposed from the fragments). According to the *Ardâi Virâf*, the original copy of the sacred texts which was deposited in the fort at Persepolis, contained both *Avesta* and *Zand*; but by *Zand* one understood throughout the Sasanian period only the Pahlavi language, and commentaries written in it, as the reader may learn from the first pages of this *Zand*-Pahlavi glossary. If we farther consider, that almost the same character of sacredness was ascribed to the *Zand* or original Pahlavi commentary as to the *Avesta* or original text itself, as is clearly shown by some explanatory remarks added (during the Sasanian period) to the Pahlavi translation of some passages of the *Yasna*²⁾, and by the fact that the Pârsi scripture is commonly called *Avesta-Zand* in the traditional books, we are driven to the conclusion that commentaries in the *Huzvâresh* language on the sacred texts must have been in existence long before the Sasanian period. For at the time of the restoration of the Zoroastrian religion by Ardashir Bâbegân the priests were so ignorant (as we learn from the *Ardâi Virâf*, and as it is generally believed by the Parsis now-a-days) that they had been utterly unable to compose only half as good a commentary as that one on the *Vendidad* is. All they could do was to collect the texts and

1) There is unfortunately only one complete copy of it in existence which is at Nausari in the library of the *Destûr-i-Destûrân*. I saw it together with *Destûr Hoshengji* on our tour through Gujarat in January 1864: it comprises about 2000 huge pages. Notwithstanding the numerous efforts which have been made, no transcript of it could be obtained. Parts of it are in several other libraries. I possess (out of the seven volumes) the second and seventh, which contain the most valuable information (hitherto utterly unknown), principally lengthy extracts from some *Nosks* which are now lost, and many traditional reports about Zoroaster. As regards the understanding, it is the most difficult Pahlavi work in existence, differing widely from the easy style of the *Bundehesh*, *Ardâi Virâf*, and other compositions of the Sasanian period.

2) *tâ* in *Yas.* 30, 1. 31. 1. and *vâ* 29, 7 are explained by  *Avestâk o Zand*.

translations, and all other helps, such as glossaries etc., and try their best to obtain an understanding of them. Of the Pahlavi versions of the Vendidad, Yasna and Visparad now existing, we can only assign the glosses to the Sasanian time, but the actual renderings must rest (chiefly those of the Vendidad) on much earlier translations.

Now, if according to all the evidence¹⁾ which has been adduced, it is hardly possible to deny the existence of translations of the sacred texts before the Sasanian times, and if we bear in mind the importance attached to the Huzvâresh as shown above, we may safely conclude, that this language must have been in use among the Magian priesthood long before that time.

However I know very well that all the arguments adduced are not sufficient to prove the origin of the Huzvâresh language during the Assyrian period. This is only possible by showing an actual identity of the Huzvâresh with, or at any rate, the closest relationship to the Assyrian of the cuneiform inscriptions. Although several important items can be pointed out (as will be done hereafter) to prove a closer connection of the Huzvâresh with the Assyrian than with any other Semitic dialect, yet our knowledge of the Assyrian is not advanced enough to settle the question finally.

Before entering on this discussion I must state my opinion on the nature of the Pahlavi language which the Sasanian kings employed in their inscriptions, and its relation to the Pahlavi of the books. Professor Westergaard believes them to be essentially different, as he takes the former for a purely Semitic, the latter for an Iranian language. But on a closer investigation of the Sapor inscription A of *Hajjâbâd* (B shows another Semitic idiom which is no Pahlavi, but very near it) I became fully convinced of the complete identity of the language exhibited in it with the Pahlav

1) To it the statement of Pliny (N. H. 30. 2.) may be added who says the Zoroaster composed, according to Hermippos (250 B. C.) two millions of verse. This notice is only intelligible, if the commentaries are also counted, as the pure Zend texts cannot have been so numerous according to Parsi tradition. Pliny mentions even commentaries on the Zoroastrian writings, but states that they perished (that is chiefly since the time of Alexander)

of the books, and of the purely Semitic nature of both. I give here my proofs in short ¹⁾.

1. The termination **𐭌** *man* which is known as a peculiarity of the book-Pahlavi is to be met with also in the inscriptions, and added to the very same words as in the former; it is expressed by the character **𐭌**. Instances from the Saporinscription A (Westergaard's *Bundehesh* pag. 83): lin. 1. 5. 7. 13. **𐭌𐭌** *zanman* = **𐭌𐭌** *danman* "this"; 1. 3. **𐭌𐭌** *barman* = **𐭌𐭌** *benman* "son"; 1. 8. 16. **𐭌𐭌** *olman* = **𐭌𐭌** *arman*, or *valman*, *olman* "he, him, it"; 1. 9. **𐭌𐭌𐭌** *tamman* = **𐭌𐭌𐭌** *tamman* "there"; 1. 10. 12. **𐭌𐭌𐭌** *homan* = **𐭌𐭌** *homan* "it is" (in **𐭌𐭌𐭌** *homan-am* "I am", **𐭌𐭌𐭌** *homanad* "he is"); 1. 11. **𐭌𐭌** *lanman* = **𐭌𐭌** *roman*, *lanman* "we"; 1. 12. 16. **𐭌𐭌𐭌** *yadman* = **𐭌𐭌** *yadman* "hand"; 1. 12. **𐭌𐭌𐭌** *lagalman* = **𐭌𐭌𐭌** *ragalman* "foot". In the inscription B the termination occurs only in some of the words mentioned, such as *zanman*, *tamman*; but instead of *yadman*, we have *yadâ*, a purely Chaldaic form, and *homan* is not to be found at all; instead of *lanman* "we" there is only *lan* (lin. 10.).

2. The peculiar prepositions and adverbs of the Pahlavi books are also to be found in the inscriptions. Instances: 1. 2. 4. **𐭌𐭌** *min* = **𐭌** *min* "from"; 1. 4. **𐭌𐭌𐭌** *apan* = **𐭌𐭌** *avan* "in"; 1. 6. 12. **𐭌𐭌𐭌** *pavan* = **𐭌𐭌** *pavan* "in"; 1. 13. 15. **𐭌𐭌** *ol* = **𐭌𐭌** *var*, *val*, *ol* "to, into" (comp. Hebrew **ל** *el*): 1. 5. **𐭌𐭌𐭌** *âmat* = **𐭌𐭌𐭌** *âmat* "that"; 1. 8. 9. **𐭌𐭌𐭌** *aik* = **𐭌𐭌** *âigh* "or"; 1. 9. **𐭌𐭌** *tâ* = **𐭌𐭌** *tâ* "not"; 1. 11. 14. **𐭌𐭌𐭌** *akhar* = **𐭌𐭌𐭌** *akhar* "after".

3. The pronouns are in both the same. Instances: 1. 1 **𐭌𐭌** *ti* (the same as in B) = **𐭌𐭌** *te, ti* "I"; 1. 11. **𐭌𐭌** *lanman* = **𐭌𐭌** *roman*, *lanman*

1) A translation and explanation of both text of the bilingual Saporin inscription I hope to publish soon

“wo”; 𐭠𐭣𐭥 *zanman* see under 4; 1. 9. 12. 13. 15. 𐭣𐭥 *zak* = 𐭥𐭥 *zak* “this”.

4. The verbs are, on the whole, the same. Instances: 1. 5. 6. 14. 𐭠𐭣𐭥𐭥 *shadītan*¹⁾ (B *shadit*, past part. fem. of *sh'dai*, Chald. 𐭠𐭣𐭥 “to throw”) = 𐭠𐭣𐭥𐭥𐭥 *shadōntan* “to send” (see the *Pahlavī-Pāzand Glossary* pag. 17. l. 5.); 1. 7. 13. 𐭠𐭣𐭥𐭥𐭥 *hanahtān*, 3 pl. perf. of *hanaht* (Chaldee and Syriac 𐭠𐭣𐭥𐭥 *akhēt* “to put, place”, instead of *an'khēt*, causal of 𐭠𐭣𐭥𐭥 *n'khāt* “to descend”) = 𐭠𐭣𐭥𐭥𐭥𐭥 *anātāntan* (read: *anakhltāntan*) “to put, place”¹⁾; 1. 8. 𐭠𐭣𐭥𐭥 *lamītan* (B *ramūt*, past part. fem. of *ram'ai* “to throw”, Chald. 𐭠𐭣𐭥𐭥) = 𐭠𐭣𐭥𐭥𐭥𐭥 *ramītāntan* “to throw”; 1. 9. 𐭠𐭣𐭥𐭥𐭥 *yhavōn* (B. the same) = 𐭠𐭣𐭥𐭥𐭥 *yhavānat* “it is” (Chald. 𐭠𐭣𐭥𐭥 *havā* “fruit”); 1. 10. 𐭠𐭣𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥 *yhavōn homan* = 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 *yhavānt homanad* in the phrase: 𐭠𐭣𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 *patyāk* (instead of *pūtāk*) *yhavōn homan* “it is public, known” = 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *pētāk yhavānt homanad*.

5. There are nowhere in the inscription Iranian verbal terminations to be observed, but the few which are found, are undoubtedly Semitic; see those mentioned under 4. Of nominal terminations we observe only the plural suffix *ān* in 𐭠𐭣𐭥𐭥𐭥𐭥 *malkān* “kings”, 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *shataldālān* (instead of *shatardarān*) “Satraps” etc. which is generally derived from the old Persian gen. plur. *anām*, but it may be as well, and I think with more reason, explained from the Assyrian where the emphatic plural is *ān*, nom. *ānu*, acc. *āna*, gen. dat. *āni* (see Oppert in the *Journal Asiatique*, Tome XV,

1) This *n* is no part of the infinitive termination *tan*, but a suffix, very likely that of the first person plural. Grammatically the infinitive is impossible in those cases in which it is found after 𐭠𐭣𐭥 in the Saporinscription.

2) The inscription B which is only a translation of A has instead of it *ha-saimūn* which is clearly a Hittite of 𐎶𐎶𐎶 “to put”.

of 1860, pag. 111; his statements are confirmed by the texts). For the proper plural termination in Zand is *ām*, and *anām* only used of the words ending in *a*. The change of a final *m* in Zand and old Persian to *n* in modern Persian appears to me very doubtful, as I am not aware of a single instance which would really prove this change. The other Persian plural termination in *hā* cannot be explained from Zand or old Persian at all, and we have to look for an explanation from the languages of the cuneiform inscriptions. The only trace of Iranian grammar in the inscription A appears to be the application of the *Idhāfet i* in 𐎲𐎠𐎧𐎫𐎡𐎹 *Shakhpukhri*; but I have no doubt that on further investigation it may be also traced to Assyrian origin.

The only Iranian elements to be found in the inscriptions are a few words chiefly relating to religion which were borrowed from the Persian, such as 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 *mazdayasn* "a Zoroastrian" 𐎡𐎹𐎧 *minū* "divine, heavenly", 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 *yazdān* "God", 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 *parmāt* "ordered" (*pairimāta*, Persian *farmāda*) etc.

The only real difference which appears to exist between the language of the inscriptions and that of the books is, that the Iranian terminations of moods, and the persons in the verbs are omitted altogether in the former, whereas they are to be met with constantly in the latter. This can be easily accounted for, if one bears in mind that the Parsi priests have become accustomed for many centuries to pronounce all Huzvāresh words, as if they were Persian. They write, for instance, 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 (*yehavāntan*), 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 (*yehavānat*), 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 (*yehavānēd*), 𐎡𐎹𐎧𐎫𐎠𐎧𐎫𐎡𐎹 (*yehavānt*) etc., but read always *bādan*, *bavād*, *bavēd*, *būd* etc. As the Assyrian way of distinguishing persons, moods and tenses differed very much from the Iranian, and was, in several respects, much more defective than the latter, it was thought necessary, in order to preserve the correct understanding of the old Assyrian (*Huzvānash*) versions, to add the Iranian terminations to the Assyrian words. This was originally the so-called *Pāzand* i. e. the commentary on the Zand in the language known to every one, whereas Zand

(i. e. Pahlavi) was the language of the priests and learned men. This Pāzand is certainly of Sasanian origin, and was added only after the collection of the fragments of the Avesta with the old Huzvānash versions. In the course of time both the *Zand* (*Pahlavī*) and the *Pāzand* (Persian) were mixed up into one jargon, which has taken almost up to the present day with the Pārsi priests the same place which Latin occupies with the scholars of Europe. This is the Pahlavi of the books which is, as we have seen, no Iranian language at all.

Now I have to state what I know of the relationship in which the Pahlavi stands to the Assyrian language, or rather of the supposed identity of both. Of the Assyrian with which the Babylonian appears to have been identical we have to distinguish two principal dialects, which may be called High-Assyrian, and Low-Assyrian, the former being the language of the cuneiform inscriptions, the latter that of the common people which was generally written with the old Aramaean or Phenician character; they appear to stand to one another exactly in the same relationship as the language of the Hieroglyphics to the Demotic. The High-Assyrian, as exhibited in the third language of the trilingual cuneiform inscriptions, and in the records of the Assyrian and Babylonian rulers, is distinct from all other Semitic dialects with which we are acquainted. It is richer in forms than either the Chaldee or the Hebrew, and stands in this respect nearest the Arabic. The Low-Assyrian is an Aramaean dialect and stands nearest the Chaldee. In later times it was known by the name of the *Nabathæan* language. We find it officially employed during the time of the Achæmenian dynasty, as we may learn from the legends on coins which were struck by various Satraps during that period. The few words which occur in them show some features peculiar to the Pahlavi, such as the vowel *u* (י) at the end of names whether they are of Iranian or Semitic origin. Thus we find תריבזו *Tiribazu*, פרנבזו *Pharnabazu*, תבלו *Tabalu*, עבר *Eber* 'Abd-sôhar'u, תדנמו *Tadnamu*). The relative pronoun יזי

1) See Duc de Luynes, "Essai sur la numismatique des Satrapies sous les rois Achéménides. Paris 1818". Blau, "De numis Achæmenida-

which is employed in Huzvārash (the Iranian pronouns being generally added to it, سَم *zīm* etc.) is also found on a coin of 'Abd-Zohar, the Satrap of Cilicia.

In the legends on the Nabathæan coins of Petra which appear to have been struck since 151. B. C. we find that most of the proper names end in *u*, for instance, נבטו *Nabtu* Nabathæa, מלכו *Malku* (Malchus, name of a Nabathæan king), אמנו *'Amanu*, חלדו *Khuldu*. The same we observe in the Sinaitic inscriptions which are of Nabathæan origin (instances: ירחו *Yarkhu*, משו *Mashu*, וילו *Vilu* etc.); the use of this *u* is, however, not restricted to proper names, but it is found in common nouns also, such as אמירו *'Amiru* "Emir" י).

As regards this final *u*, we may well say that it is one of the most distinctive features of the Huzvārash, as it is added there to almost all nouns, infinitives and past participles which end in no vowel expressed by writing. The most curious views have been set forth on it. Some regard it as a miswriting, or quite a meaningless addition, others read it *u* which cannot be explained in any satisfactory way, others *a*, as some of the words which are marked with it, are pronounced in Persian with final *a*, for instance קנטו *(kantu)* *karda*. There can be no doubt that the real meaning of this final *u* has been as unintelligible to the Parsi priests almost since the beginning of the Sasanian times as the cases of the Zand-language. In the Sasanian inscriptions it is not employed, which clearly shows that, as it was no longer pronounced (or understood), it was not expressed in writing. But the priests who slavishly stuck to the old Huzvārash versions kept it when making their copies.

In the High-Assyrian cuneiform inscriptions we find this *u* very frequently employed in nouns as a sign of the nominative case, e. g. סרו *saru*

rum Aramæo-Persicis. Lipsiæ 1853." (pagg. 5—7. 12. 13.). J. Brandis, "Das Münz-, Mass- und Gewichtswesen in Vorder-Asien. Berlin, 1866." (pagg. 351. 429 etc.)

2) See the article by Levy on the Nabathæan inscriptions in "Zeitschrift der Deutschen Morgenländischen Gesellschaft" vol. XIV, pagg. 363—484.

"king", רבו *rabu* "great", אבו *'abu* "father", but it appears to have been used also for the oblique cases, principally in proper names; compare *sar Babilu*, "king of Babylon". In the Low-Assyrian written in the Aramaean character we find it also used at a very early time, as we learn from a seal found at Koyunjik which bears the inscription לעטרעזו *le'atr'azu* "belonging to 'Atra'z".¹⁾

From the final *u* to be found so frequently in nouns and infinitives we must distinguish the final *u*, or *vu*, to be met with after verbs, e. g. יחזמונתו *yehavumētu*. This is also to be traced to an Assyrian source but of quite a different nature and origin. We find in the Ninivite inscriptions very frequently after the aorists (expressed by the second tense of the Semitic languages) the syllable *va*²⁾ which appears to express the reference of the preceding action to the following, and can often be translated by "and", "and then", but not always. It is not the common particle "and", as it never appears between nouns.

Let us now mention some other peculiarities of the Assyrian and Huzvāresh languages which point to a common source.

1. In the Pahlavi we observe that nouns which end in Persian in a vowel, are generally followed by a guttural, e. g. *avestā* is *avestāk*, *karfa* "a meritorious action" is *karpak*, *kaupak*, *nu* "new" is *nuk* etc. The same peculiarity we find in the Assyrian inscriptions, as we learn, for instance, from the way, in which the final *a* of *Ahura-mazdā* is written. Though the sign of the syllable *da* would have been sufficient to express the *a*, we find often a guttural *h* (*kh*) added after it, so that the Assyrians probably pronounced the name *Ahurmazdakh*; other instances:

1) See Layard, *Niniveh and Babylon* pag. 453.

2) See the great inscription of Sanherib col. I, lin. 29–35 in "The Cuneiform inscriptions of Western Asia edited by Sir Henry Rawlinson vol. I"; the great inscription of Nebucadnezar both in the archaic and common character (in the same work) col. I, lin. 63; the Assyrian inscription of Persepolis 3: iddinu va "he gave", Oppert, *Expédition en Mésopotamie* II, pag. 252; the inscription of Sardanapal in the Louvre, lin. 2, *asbat va* "I seized", Oppert, *E. M.* II, pag. 358.

Akhamanishi(kh), "Aryaramna" (a proper name); *Hishi(kh)arsha(kh)*, *Khshyarsha* "Xerxes"; *Uvidarnakh* "Vidarna" (a proper name) etc.

2. The suffix **ish** which forms adverbs from substantives and adjectives, is apparently identical with the Assyrian suffix *ish* which serves exactly the same purpose. The Pārsi priests read it *ihā* or *hyā* which reading appears to have been current already at the time of Neriosang (about A. D. 4350), as we may learn from his Pāzand transliterations of Huzvāresh texts. It is, however, just as incorrect as many other readings of old Huzvānash words, as it cannot be explained from any Iranian or Semitic language. We are, however, perfectly justified in reading it *yash* or *ish*, in which case the whole mystery is cleared up. Instances from the Huzvānash: **vanāskārish** **וּנְאִשְׁכָּרִישׁ** "in the way of a sinner, sinfully"; **dātish** **דָּאִתִּישׁ** "in the right way, rightly, properly"; from the Assyrian: **shalmish** **שַׁלְמִישׁ** "up to the end, completely" (from **שלם**), **kakkabish** **כַּכְבִּישׁ** "with, in stars" (Hebr. **כֹּכָב** *kōkāb*), **tabish** "in a good manner" (Hebr. **טוֹב** *tōb*).¹⁾

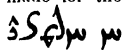
3. The name of *Ahura-mazda* in the Huzvānash versions, **𐬀𐬵𐬰𐬭𐬀**, which is traditionally read *Anhoma*, can be only explained from the Assyrian. All attempts made by some modern scholars to read out of it *Hormazd* are in vain, as the Pahlavi characters of **𐬀𐬵𐬰𐬭𐬀** can by no means express the sounds required for *Hormazd*. Moreover, it would be very strange to suppose that the Pārsi priests should have forgotten the pronunciation of the name of their God, or wilfully mispronounced it, as this would have been a great sin according to their religion. The explanation is, however, simple enough. They found the name constantly written **𐬀𐬵𐬰𐬭𐬀** in the old Huzvānash versions which were collected at the time of Ardeshir, and kept it conscientiously. This can be the only reason that they did not substitute **𐬀𐬵𐬰𐬭𐬀** *Hormazd* for it. The writing **𐬀𐬵𐬰𐬭𐬀** represents, however, the name *Ahura-mazda* just as well as **𐬀𐬵𐬰𐬭𐬀**. We must

¹⁾ See Oppert, *Expédition en Mésop.* II, pag. 269; *Grammaire Assyrienne* §. 498.

divide it into *an*.¹⁾ *ho*, *ma*. The first is the well-known Assyrian word *an* "God" (originally expressed by the image of a star, as we learn from the inscriptions in the archaic character), which always precedes the names of the Gods; *ho* is the abbreviation of *hur*, *hor*, and *ma* that of *mazd*, the whole meaning thus "the God Hormazd".

4. Another strong argument for the supposed original identity of the Huzvânash with the Assyrian is furnished by the occurrence of Turanian suffixes and words in the Pahlavi. As the Assyrians borrowed their whole system of writing along with the phonetic values attached to each character from a Turanian nation²⁾, it is quite natural to suppose that Turanian words crept into their language and could interchange with their own. And indeed several Assyrian words as read at present do not appear to be of Semitic origin. So, for instance, the auxiliary verb *tur* "to be", which is so frequently met with in the Assyrian inscriptions, is no Semitic word, but we find it in the Turanian version of the Bisutun inscription³⁾.

The suffix *csln*, *esn csni* which is of very frequent occurrence in the Pahlavi⁴⁾ cannot be explained from any Iranian or Semitic language; but it is partly employed in the same sense as in the Pahlavi (as a 3 person of the imperative) in the Turanian versions of the Bisutun and Persepolitan inscriptions, e. g. *farpisni* "let him kill", *nusgasni* "let him protect"⁵⁾. The word *csn* "a place, district" which is traditionally read *jînak* is also of Turanian origin. For it is, in my opinion, identical

1) In the Rivâyats this *an* is sometimes regarded as being separate from the name "Hormazd". For in a passage of a fine Rivâyât belonging to the collection of Zand, Pahlavi and Persian MSS. which I made for the Government of Bombay, (Nr. 29, b. fol. 403, a) the name is written  An Hormazd.

2) This has been shown by Oppert beyond doubt in his *Exp. en Més.* vol. II.

3) See my pamphlet "Ueber Schrift und Sprache der zweiten Keilschriftgattung". Göttingen 1853, pag. 33.

4) See my pamphlet "Ueber die Pehlewisprache". Göttingen 1854, pag. 17.

5) See "Ueber Schrift und Sprache der zweiten Keilschriftgattung" pagg. 31. 42; Oppert, *Exp. on Més.* II, pag. 198.

with the Turanian *kintik* "place, town, a cultivated field" the ideographic sign of which is always added to the names of certain places, such as Babylon, Borsippa, Sippara, Accad, Elam, the river Euphrates etc. ¹⁾ Another word of the same origin is *dandamâ* "sea" (*Pahlavi-Pârsand Glossary* pag. 2, l. 10), Turanian *dim, tim* "water, sea".

The arguments adduced in the above will be sufficient to make the original identity of the Huzvârash with the Assyrian appear very probable to every impartial and judicious scholar. Additional proofs I may give on another occasion, as my own knowledge of this very difficult subject advances.

The Assyrian appears to have been well known in Irân even at the time of the composition of the original *Avesta*: for we find in the present texts at least two words which were of frequent use in the Assyrian, but cannot be explained by means of the Aryan languages. These are *asperena* and *naska*; on *asperena* "a particular weight, a talent" see note 3 on pag. 60. *Naska* "book" Pahlavi **𐭥𐭮𐭥𐭥** *nusk* (*Nosk*) is the Assyrian *nusku* which does not signify "unction", as Oppert, misled by a false etymology, supposes, but something connected with writing. *Nusku* which is still preserved in the Arabic *nuskhat* "a copy of a book" is the Assyrian pronunciation of a very frequent character which was pronounced *pa* ²⁾ in the Turanian (Casdo-Scythic), and expresses ideographically the God *Nebo* who is the writer of the gods ³⁾; if preceded by the ideographic sign for "wood", it is pronounced in Assyrian *harat* ⁴⁾ which cannot mean

1) See Oppert, *Exp. en Més.* II, pag. 95. 89. (nos. 23 29. 34. 35). 108 (no. 18).

2) See the bilingual explanation of ideogrammes in "The Cuneiform Inscriptions of Western Asia, edited by Sir Henry Rawlinson" vol. II, pag. 2 lin. 344.

3) See "Chwolson, Die Sabier". II, pagg. 464. 685. *Nebo* has revealed the cuneiform character (makmir, the writing of the kemarim **𐎧𐎶𐎵𐎶** who are well known in the Old Testament as the Babylonian and Assyrian idolpriests); see the preface of Sardanapal to his vocabularies in Oppert, *Exp. en Més.* II, pag. 360.

4) See Oppert, *Exp. en Més.* II, pag. 87.

“sceptre” as Oppert thinks, but “style used for writing”¹⁾ (compare חֲרָט “style” Jes. 8, 1.), as the root חֲרָט *kharat* means to “cut, to sculpt, engrave” in the Semitic languages, but has nothing to do with words meaning “to rule, staff, sceptre”. *Nusku* probably signifies “book”, and Nebo, as the secretary to the gods, was the “God of books”.

It is, according to this investigation, not at all improbable, that the Huzvânash language originated at such an early period as that one assigned to it by Destur Hoshengji.

1) The passages from the great Nebucadnezar inscription col. I, lin. 43. 60. where the words *haratu* and *harana* occur, appear to have been misinterpreted by Oppert. Exp. en Més II, pagg. 312. 43. 45. The words *harata isharti usadmih gatûa* (*yadûa*) mean: he (Nebo) made my hand raise the style of justice, i. e. Nebo directed my hands to write just decrees; *usadmih* is the Sâfel (causal) of *damakh* which root means in Arabic “to be raised”. The other passage lin. 60 *harana isharta tapakid-su*, I translate “thou (Nebo) hast made him keep the style of justice” i. e. thou hast confided it to his hands, made him thy trustee on this earth; for the king’s decisions are believed to be inspired by Nebo, the secretary to the gods who knows all their thoughts. It is, however, possible that in later times the style was mistaken for a sceptre.

Appendix.

1. Extract from the third volume of the Dinkard (taken from
Mulla Firûz, *Avizeh* din pagg. 5—22).¹⁾

1. כֹּה נִסְמָנוּשׁ טַוּוֹל וְשׂוֹב לֵךְ וְיִזְכָּר וְנֶחֱדָה וְנִפְתָּח וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע
וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע וְנִשְׁמָע

1. *Maam dīnu napīk Dīn-kant-napīk man nakizand vehdīnu homandū Dīn-kant-napīk kant, aīt man visp dānākē pāshīd dīnu mahēst paitākē.*

1) This text does not appear to have formed an original part of the Dinkart. It must have been added when its fragments were collected and arranged for the last time, to serve as a historical record of the fate of this storehouse of traditional lore. I print it here from a copy which has been written by Destur Hoshengji for my own use. In my transliteration I have introduced some changes, for the principal of which I think it necessary to state my reasons. 1) which is generally read *var*, I transliterated *ol*, as it is the Semitic *על*, the *ע'* being expressed in the Pahlavi by *y*; compare *𐭪*, *vad* "to, up to", Hebrew *עַד*. The preposition *𐭪* "in" which is read *dayen*, I read *yen* or 'in, as it is completely identical with the Assyrian *𐎶* 'in "in".

The 𐭪 after the verba finita I transliterated vu (va would be perhaps better) as it is evidently the Assyrian va employed in the same way; see pag. XXVI. The final 𐭪 has been pronounced u throughout; see pag. XXV. 𐭪𐭪𐭪 “spirit” which is generally read madonad, or taken for a mispronunciation of minui “heavenly” in Pāzand, I read mainivat which I regard as an old Persian word conveying the same sense as the Bactrian mainyu. 𐭪𐭪𐭪 “God” which is pronounced yehān or ihān by the Desturs is not identical with yazdān, as some European scholars have taken it, but also an old Persian word, yasana, or yadana “deserving worship”. — As regards the translation, I have used the Pāzand by Mulla Firūz and his Gujarāṭi version, along with the corrections made by Destur Hoshengi, but without constantly adhering to their interpretations.

- [illegible]

2. Nukhustu kantu manu shapîr dinu poryô-tkêshanu vakshûr yesh-tu-frohâr Sapetâmânu Zertoeshetu partûm hâveshtu pavan pun-seshne vakshûneshne man ham yesht-frohâr vehdinu paitâke yehavûneshu âgâsi.
3. Maum kenâ bubâ angushîtak roshnî mun bun roshanu zak bun punseshn vachîr dahyupatu burzânvad kai Vishtâsp napikînîtvu bun bun ol ganju i Shaspikân avaspârdvu pashînu pashîzkinâ vasturtanu parmîtvu.
4. Man zak akhar pashînu ol dazhu i nipisht shadûnîtvu tammach dâshtanu âgâsi.
5. Yen vâzand man marê dosh-gadman Alaksandar ol Airânu-shatanu yen khotâc mat; zaki pavan dazhu i nipisht ol sochashn; zaki pavan ganchu i Shapikân ol yadman Arûmayânu matvu. Avash olach Yâdnûik huzvân vichârtvu pavan âgâsi man pêshînik guftanu.

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*taku mûnavad hampunsagi khîrat aibâri pavan lakhâr andâkhtârî
 i ol pouryu-thêshânû i pêshînigân gobeshu kantak Aristâk patâkê.*

13. *Afzân i man shapîr dîn-dânâgî darakhâ patash ârâstanu rasta-
 kînûtu bâmî man patîraku i zak barash man roshnî bun roshnu
 kâdmûnîhâ kantû pavan shapîr-dînu-nemûdârî i danman nâmî-
 nûl pavan satûrê mânak i zak rabâ yekhasâr darak.*

14. *Pat râstu yekavimûnêl pavan yasânû nîrâku u dcheshnî shadânêl
 olach maam matu i pahlâm dînu-burtârân i yen dumânaku
 matvuchi ol hûdînân yehavâneshtu rubânû aibâri lakhâr patcaslu
 ol âvanîk Airânû nakîzand dînu mahêstu âgâsî u hambûn
 apzârtar lakhâr kantam i manach zak apartum kantam hâ-
 veshtân i Hushîtar Zertoheshânû pavan lakhâr pûnsîdârî man
 Hushîtar shapîr dînu.*

Translation.

1. The book "Dinkart" is a book on the religion, that people may obtain (a knowledge of) the good religion. The book "Dinkart" has been compiled from all the knowledge acquired (to be) a publication of the Mazdayasnian (Zoroastrian) religion.

2. It was, at first, made by the first disciples ¹⁾ of the prophet Zertost Sapatman — may his guardianangel be worshipped — who belonged to the people of the ancient religion whose faith was good, in questions and answers, that the good religion of all those whose guardian angels are to be worshipped (i. e. the Zoroastrians) might be made public and known.

3. The excellent king Kai Vishtâsp ordered to write down the information on each subject, according to the original information, embracing the original questions and answers, and deposited them from the first to the last in the treasury of *Shaspigân* ²⁾. He also issued orders to spread copies (of the original). (4) Of these he sent afterwards one to the castle (where) written documents (were preserved), that the knowledge might be kept there. (5) During the destruction of the Irânian town (Persepolis) by the unlucky robber Alexander, after it had come into his possession, that (copy which was) in the castle (where) written documents (were kept) was burnt. The other which was in the treasury of Shaspigân fell into

1) The original has only the singular 'the first disciple'; but the reading is hardly correct, as in such a case the name of the disciple would not have been left out. The sense requires evidently the plural.

2) This was, perhaps, the name of the fort at Pasargadæ where Cyrus was buried, whose tomb was watched by Magian priests. It was not situated at Persepolis, as we may learn from the circumstance that another castle which is called *dazhu-i-nipisht* is mentioned, which formed, in all probability, part of the fort at Persepolis on the following reason. The copy which was preserved in the *dazhu-i-nipisht* was destroyed during the invasion of Alexander, as we learn from the fifth para. of this chapter. Now the *Ardâi Virâf* (see §§ 4. 5. of its beginning) states that the fort at Persepolis containing the complete copy of the *Avesta-Zand* was burnt by Alexander. If we combine both statements, it appears to be very probable that the *dazhu-i-nipisht* was the library at Persepolis.

the hands of the Romans (Greeks). From it a Grecian translation was made that the sayings of antiquity might become known.

6. 7. Ardeshir Bâbekân, the king of kings, appeared. He came to restore the Iranian empire; he collected all the writings from the various places where they were scattered. There appeared a professor of the ancient religion, the holy Herbad Tosre, with a publication from the Avesta which he had recollected. He (Ardeshir) ordered to prepare from this publication a complete (copy). It (the Dinkart) was then (thus) restored, and made just as perfect ¹⁾ as the original light (copy) which had been kept in the treasury of Shapân (Shaspigân). ²⁾ He ordered to spread copies of it that it might become known.

8. 9. After the damage and destruction which came over the believers (Zoroastrians) by the Arabs at the treasury of Kishûr³⁾, the distinguished Adarbâd Adar-Frobag Farakhzâdân, the chief of the people of the good faith (Zoroastrians), arranged the old copies which were scattered, from the fragments, and brought them to all the believers in the residence (Isfahân) ⁴⁾, after having inspected and collated them with the Avesta and

1) The expression in the original is barash which must be identified with the Persian barzh "perfect, entire full splendour"; as no other meaning would give any sense.

2) Destur Hoshengji believes this to be the name of a fort to which Ardeshir Bâbegân sent the copy of the Dinkart which had been prepared from the fragments of the Avesta-Zand. But I think Shapân is only a corruption of Shaspigân. The copy which was kept at that fort, had not been burnt, as is expressly stated, but fell into the hands of the Greeks who had it translated. If, therefore, a recovery of the fragments from which the book was restored, is mentioned, we can only understand copies of that one which had been kept at the Shaspigân fort, or fragments of the original. By paying heavy sums to the Greeks the Zoroastrian priests could easily get possession of the books again which had fallen into the hands of their conquerors. Moreover, the translation could not be made without the assistance of the Magian priests.

3) Destur Hoshengji identifies this word with kishvar, and takes it in the sense of "country". But it is evidently the name of a certain place.

4) The word babâ "gate, door", appears to signify here "the residence, the capital" which was Isfahân during the later Sasanian times. In this sense the word

Zand of the good religion professed by the people of the ancient creed. The sayings of antiquity were restored according to the full splendour (the original text), that the delightful Zand of Zertosht might be admired.

10. Adar Frobagân, the chief of the men of the good faith, passed away; the believers had to suffer, the written documents fell to pieces and were scattered; they became worn out by age and rotten.

11. After this (time) Humûn Atûnpât Admitân, the chief of the people of the good creed, expecting that God would help the Mazdayasnian religion, wished to restore (the old books), and wrote the (divine) words and sayings with great pains.

12. Whatever of worn-out, mouldering and dusty books had been recovered by the believers, he collected by constantly carrying them off, and taking even forcibly possession of them. He was assisted by conversations with the divine spirit in his endeavours to recollect the sayings of antiquity kept by the men of the ancient religion, (and) to make the Avesta known (again). (13) He set free prosperity (i. e. he conferred a great boon upon the community) by his composing chapters for the knowledge of the good religion. He illustrated the old works by receiving the full splendour from the light which was originally shining (from the original copy), and called this work "the guide to the good religion", which comprises one thousand chapters in lines (verses). (14) It was accomplished through the power of God, who sent (this) gift. It came to the principal leaders of the religion; in time it also came to the people of the good religion; the soul received again the assistance (from the religion). In the rest of Irân they will receive the knowledge of the Mazdayasnian religion. The followers of Hushidar, the son of Zertosht, will reestablish the good religion as firm as it was in the beginning, and make it preeminent by their information from Hushidar.

occurs on many Sassanian coins (see Mordtmann, *Erklärung der Münzen mit Pehlewi Legend* in *Zeitschrift der D. M. G.* vol. VIII. pag. 12). In the *Ardâi Virâf*, Persépolis is to be understood by it. No other interpretation gives any sense

2. The beginning of the Ardâi Virâf nâmeḥ ¹⁾.

(1) سزاور پاوراد سز سزاور سزاور کلاسیس سز سزاور سزاور
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(1) *Aētân yemanânēt âigh aērakbâr ahlubû Zertošesht dînu mak-
 derânt yen gehân robâk benâ kantu vad bundagî 300u sanat dînu yen
 avîzagi u anshola yen apagumânî yeharânt homamad. (2) u akhar
 gujastaku Gunâk-minavad darvand gumânû kantanu i ansholaân pa-
 ran denmen dînu râi zak gujastak Alaksagdar i Arûmâyâk i Mudh-
 râyâk-²⁾ mâneshtu niyâzânitu i pavan gerân sazî u napartân dihik
 ol Airân shatunu jâtânt. (3) Arash olman Airân dahyopat jakta-*

1) The text has been prepared from two Pahlavi MSS. which are in my pos-
 session. The first and most valuable forms part of the "Great Bundehesh", the
 same work which contains a copy of the Zand-Pahlavi glossary (see about it pag. 80);
 the second is quite modern, but correct, it was presented to me by Destur Khor-
 sedji at Poona (a native of Nausari, and a very pious and learned Zoroastrian priest),
 who had written it for his own use, and for the study of the work. For the trans-
 literation and the translation I have used the Pâzand and Sanscrit translation by
 Nériosang, an old copy of which is also in my possession. Destur Hoshengji has
 prepared a revised Pahlavi text with a complete Pahlavi-English vocabulary which
 will be published soon, I hope, as the MS. is quite ready for the press.

2) The word *فرس-و* is trans-literated by Nériosang in this way:
فرس . فرس . فرس az chi râh, which he translates in connection with mâneshtu,
mârganivâsa 'dwelling on roads, i. e. poor, wretched'. But this interpretation
 is certainly wrong. The words Alexander, and arûmâyâk are omitted in his

[illegible]

lāntu babā u khotāi vashuft u avīrān kant. (4) u denmen dīnu
chasūn hamāk Avistāk u Zand maam tōnā pōsthā u vīrāstaku pavan
mijā u zahabā nipishtak yen Stakhr Pāpekānu pavan keritā nipist 3) u
anakhtānt yekavimūnāt u olman patjārak saliyā-bakht i Aharmok i dar-
vand anak-kantar Alaksagdar Arūmānyāk Mudhrānyāk-māneshnu maam

translation altogether. The whole passage is misinterpreted. Several Desturs read the word merenchidār "murderer"; but the characters cannot be read thus. It is clearly the name of a country. I regard **q** for **e** dh in Zand; but the character **ter** is often used for **z** in old MSS.; we obtain thus mudhrāyāk, or muz-rāyāk which is the Semitic and Persian name of Egypt (Mudrāya in the cuneiform inscriptions).

3) The words pavan keritā nipist etc are thus transliterated into Pazand:

pa qāndan nivist ni-
 hādan istāt; and translated into Sanscrit: Akāritē likhitvā nihitam prasthā-
 pitam 'after it had been written, it was deposited, it was placed in akārita'.
 The last word is only a literal translation of pa qāndan "in calling, reading". Mr.
 had identified keritā with קריטא keritūtan 'to call, to read', Hebrew קרי.
 But as the whole translation is artificial, and gives no sense, several modern Desturs
 interpreted it as daftar-khānah i. e. library. This is, I think, correct. keritā is not
 to be traced to keritūtan, but to the Chaldee קיריטא, qiryetā' "a town",
 Syriac qeritō. Hebrew קיריח qiryāh (principally used in poetry, and as part of
 proper names), Assyrian kar, 'ir of the same origin as qiryāh) "a fortress"
 (Oppert, Exp. en Més. II, 116. 117. nos. 231. 44.). The original meaning was, no
 doubt, a fortified place, a fort. דאזחא ונאזחא is thus identical with דאזחא ונאזחא
 dazhu-i-nipisht in the passage from the Dinkart 4. 5., and means "fort of written
 documents" i. e. the fort in which the library was.

impious, instigated, in order to make men doubt of the truth of the religion, the wicked Alexander, the Roman, residing in Mudhrāi (Egypt), that he came to wage a heavy fight and war against the Iranian country. (3) He killed the ruler of Irān, destroyed the residence and empire, and laid it waste. (4) And the religious books, that is, the whole Avesta and Zand which were written on prepared cow-skins with gold-ink, were deposited at Istakhr Bābegān (Persepolis) in the fort of the library. But Aharmān, the evil-doer, brought Alexander the Roman, who resided in Egypt, that he burnt (the books); (5) and killed the Highpriests (Desturs), the judges, the Herbad, the Mobeds, the bearers of the religion, the warriors and the scholars in Iran. (6) The noblemen, and the heads of (the several) communities hated one another, attacked one another, were thus destroyed, and went to hell. (7) After this time the Irānians were in a complete disorder waging wars among themselves. It came to pass, that there was no master, no king, no chief, no Destur, nor any one who knew the religion. (8) And everywhere doubts arose about God and many different creeds and sects, which were devoid of truth, and (full) of doubts, and without proper laws sprung up in the world.

2. On the age of this glossary and its value.

The *Zand-Pahlavî* (or rather *Avesta-Zand*) glossary, which is here published, affords the best opportunity to make some remarks on the value of the traditional meanings which are given to the words of the *Avestâ*, as it contains a collection of a large number of these interpretations.

First of all it will be necessary to venture upon some opinion about the possible age of the glossary in question. Destur Hoshengji believes it to have been compiled about 700 B. C., or even before that time (pag. II). I think this date is much too early, as it cannot have been composed before the Achaemenian times. On a cursory inspection of it we find at once that it is quite incomplete, consisting of several parts of unequal value, and certainly of quite different ages. According to the topics treated of in it, and the alphabetical arrangement we can divide it into twenty-seven chapters. First the numerals as far as *ten* are enumerated; from "one" to "three" and of "six" there are the cardinal and ordinal numbers mentioned, of "two" and "three" (according to the Pahlavi translation) the multiplicative numbers also, and of "three" the fractional number (*thrishva* "a third") is added; of "four" and "five" there is the fractional, and the ordinal numbers; of "seven" and "eight" we have only the fractional, and of "nine" and "ten" only the ordinal numbers.

The second chapter is of great interest; it contains grammatical remarks on the masculine and feminine genders, and on the singular, dual and plural numbers, of substantives, adjectives, pronouns and verbs. Remarkable are the different cases of *va* = *dva* "two" with the peculiar application of each to different objects. The difference between the Avesta (Bactrian, commonly called Zand) and the Zand (Pahlavi) languages is exemplified as regards the numbers of the nouns and verbs. The difference of the Gâtha dialect (*yâsânîk*) from the common Avesta language is shown in

the pronouns of the first and second persons. The various conditions of women, and their qualities are enumerated along with some words denoting different degrees of relationship. Of great interest is the word *hap-snai-apnô-khavô* "a bigâmist". Some adverbs are also mentioned, and the different meaning of some words, such as *nâ, vi, apa*.

Now follows a long chapter (3) in which the different parts of the body are enumerated. This contains many words which do not occur in the Zand texts now extant, and quotations from some Nosks which are lost, such as the *Nehâdûm* ¹⁾. Words relating to speech are also mentioned in it.

The next chapter (4) treats of the relative pronoun, and the words related to, or derived from it. It contains also quotations of Zand passages which are not found in the works known to us. Some of them, principally those relating to astronomical matters, appear to have been taken from the *Nâdur Nosk* which treated, according to the statements of the *Dîn-i-vâjarkart*, "of astronomy, of the stars belonging to the zodiac, and those which do not belong to it ²⁾", of the good and bad qualities of each star with reference to their influence on man, their course etc". Some of the

1) Of the seven lists of the Nosks, viz. four from the Rivâyats: Punjya, Neriman Hoshang, Barzu Kiyâm eddin, and an anonymous one, three from Pahlaviworks, the Pahlavi-Pazand Farhang (pagg. 22. 23 of our edition), Dîn i vajarkart, and Dinkart which are at my disposal, only those contained in the Pahlavi-Pâzand Farhang, and Dinkart have the name *Nehâdûm* which is enumerated among that class of Nosks which was styled (dâtik i. e. relating to law, systematic books). In all the other lists we find the name *Niyâram* which is very likely only a mispronunciation of, and identical with *Nehâdûm*. This Nosk contained according to the statements we have of it actually "all that is in the body of men".

2) This is the traditional explanation of the terms *akhtar*, and *apakhtar*, or *avakhtar*. The first is evidently the Bactrian (Zand) *hakhedhra* "a constellation", "a group of stars", and *apakhtar* is the opposite of it. The latter appears to mean all stars which neither form part of the zodiac, nor of the lunar mansions, that is chiefly the planets, and other stars which appear to be single. — Fragments of the *Nâdur* appear to be extant in the Rivâyats, but only in a Persian translation; for the numerous astronomical and astrological notices to be found in the Rivâyats which are at my disposal I can only trace to some ancient astronomical work of celebrity, as the *Nadur* was, which was translated into Arabic and Persian.

passages are taken from the *Gāthas*; the Gātha form of the relative pronoun is even expressly mentioned. To the forms of the relative pronoun, *ya* and the adverbs derived from it, the glossarist added other words commencing with the same letter (*y*), and left thus the original arrangement according to topics.

From the fourth to the twenty-fourth chapters the words are arranged according to the letters of the alphabet in the following order: *y, k, kh, sh, m, a, ā, v, u, p, m, s, f, d, j, b, r, t, ch, z, g, g', gh, th, h*. This order differs materially from the three principal Zand-alphabets which are found in the Rivāyats, viz. that one in use among the Indian Desturs, that one used in Kermān and Yazd, either of which is very old, and that one arranged according to the Arabic alphabet with the addition of the consonants peculiar to Zand, and the vowels ¹⁾. Some initial letters, such as *c, i* and *n*, are left out altogether. As we cannot discover any scientific principle on which the arrangement may be based, nor an adaptation to any other alphabet known to us, it is difficult to determine the period in which it originated; but it appears to be certain, that its origin can neither be traced to the Sasanian, nor to later times, as it neither agrees with the other Zand alphabets which have been preserved, nor with the Arabic or Sanscrit. The

1) These three alphabets, preceded by the Pahlavi alphabet, are contained in the fine Rivāyat belonging to the Collection of the Government of Bombay (No. 29, a fol. 408). They are identical with those published by Anquetil and Burnouf, and reproduced by Lepsius in his valuable essay "Das ursprüngliche Zend-alphabet. Berlin, 1863". That one marked Nos 1 and 2 in the lithographed table 1 which is added to it, contains the order used by the Indian Desturs; No. 3 is used in Kerman and Yazd, and No. 4 appears to have been in use there also; No. 5 is arranged according to the Arabic alphabet, and, no doubt, much later than the two first. In the first, the Zand characters are divided into 23 (according to the Rivāyat), or 22 (according to a Zand primer in Gujarāti), and amount to 60 (just as many, as Masūdi A. D. 950 states, see Quatremère in the July number of the "Journal des Savants" of 1810, pag. 413); in the second we have 56 characters, divided into 27 groups, and in the third 54 in 37 groups. The Pārsi priests in India attach the character of sacredness to it. Many pious Mobeds repeat it when reciting their daily prayers, just as pious Brāhmans repeat the first Sūtra of Pāṇini when performing their Brahmayajna.

glossarist did certainly not invent it, but adopted an arrangement which had already been in use in some particular province, or among a particular sect. Very remarkable is the circumstance that several words are mentioned under *g* (pag. 31) which character has almost entirely disappeared from the MSS. of the Zand-avesta which are known. As this alphabet is not preserved to us in its completeness we must refrain from all further remarks on it. The alphabetical arrangement is occasionally disturbed, and words are misplaced. The number of words contained under each letter is comparatively very small, and much less than we find in the present Zand texts. But notwithstanding there are in this part also some words to be found which do not occur in the present Zand-avesta.

The twenty-fifth chapter enumerates various crimes and offences, defining each of them very clearly. Several names of offences appear in their Persian, and not in their old Zand forms; the terminations are often dropped. Several of them are not mentioned in the Vendidad; but we find them in Pahlavi works; some, such as *dudhuwibuzda*, are nowhere else to be met with. This chapter is followed by a collection of miscellaneous words and some phrases; several of these words are strange to the present Zand texts.

The last (27) chapter treats of the measures of length, and of time ¹⁾. It contains several names of measures and words which do not occur in other Zand books, and quotations of passages from Zand texts which are no longer extant. The work concludes quite abruptly; the end is wanting.

As regards the composition of the glossary, we can distinguish at least two parts, which may have originally formed part of two different glossaries, the one arranged according to topics, the other according to the alphabet. The first appears to be the older work, the latter of later date.

¹⁾ As regards the measures mentioned on pag. 43, my friend, E. West, Esq. has made me in his letter (dated, St. Heliers, Jersey, June 25th 1867) some very valuable suggestions which I print here in full. He gives preference to the text of

Fragments of two or more works of this kind must have been in existence when the old Zand and Huzvânash works were collected by the

my old MS. which differs from that one given by Destur Hoshengji, and is, no doubt, preferable to it. The text runs there as follows according to Mr. West's arrangement:

۲ دشم‌آست ۱ یو‌آست
 ۲ گی‌واست ۱ دشم‌آست
 ۲ تاجار ۱ * * * (گی‌واست?)
 ۲ هاسار ۱ تاجار
 ۱ هاسار ۱۰۰۰ گام‌آست ۲ پایی
 ۱ پای ۱۴ انگوست
 ۲ دشم‌آست ۱ یو‌آست

This he translates thus:

2 dashmâst = 1 yojâst
 2 givast = 1 dashmâst
 2 tajar = 1 * * * (givast?)
 2 hâsar = 1 tajar
 1 hâsar = 1000 gâm of 2 pâi
 1 pâi = 14 angost.

Tabulating this series, and taking the angost = $\frac{3}{4}$ English inch, he obtains the following result:

Say in English measure	angosht	pâi	gâm	hâsar	tajar	givast	dash-mêst	yojêst
ft. in.								
— $\frac{3}{4}$	= 1							
— $10\frac{1}{2}$	= 14	= 1	—	—	—	—	—	—
1 9	= 28	= 2	= 1	—	—	—	—	—
1750 —	= 28,000	= 2,000	= 1,000	1	—	—	—	—
3500 —	= 56,000	= 4,000	= 2,000	2	= 1	—	—	—
7000 —	= 112,000	= 80,00	= 4,000	4	= 2	1	—	—
14,000 —	= 256,000	= 16,000	= 8,000	8	= 4	= 2	= 1	—
28,000 —	= 512,000	= 32,000	= 16,000	16	= 8	= 4	= 2	= 1

"This calculation, he adds, would make the yojêst to be about $5\frac{1}{3}$ English feet, which, I believe, does not differ much from some calculations of the (Indian)

Sasanian kings. For it is quite out of question to trace the whole of our glossary to the Sasanian, or even to later times; as the grammatical knowledge exhibited in it, is far superior to any thing we can, according to credible statements about the great ignorance of the priesthood at the time of the Sasanian restoration of the religion, expect of the most learned scholars of those times. The glossary must have been composed at a time when the priests (or at least the most learned of them) had a tolerably good knowledge of the grammar of the Avesta language. As the old Persian language was already in the fourth century B. C. in a state of decay (to judge from the Persian cuneiform inscriptions of those times) we cannot fix the compilation of a work, exhibiting such a good knowledge of the old Avesta (Zand) language which stands next the old Persian, at any later period. It is possible and even very likely that works of the same nature were composed already at the times of Cyaxares, or Cyrus. If we consider that the Assyrian king Sardanapal V ordered vocabularies of several languages to be composed at such an early period as 650 B. C., there is nothing surprising, if we ascribe the same to the kings of the Median and Persian dynasties.

The alphabetical part of the Glossary which is, on the whole, of much less value than the other part, may be of later date. A vocabulary of this kind may have been composed, from old sources, already during

yojana (which appears to range from $4\frac{1}{2}$ to 9 miles). The Zand text gives only 2 dakhshmaiti = 1 yijaiasti, 2 hâthrem = 1 tacharem, corresponding with the first and fourth terms of the Pahlavi series, and as these two terms are totally disconnected, there must be at least two intermediate steps wanting, as appears in the Pahlavi. The word 'tadhao' cannot well be a fragment of the missing steps, nor does it appear to be the third term in the Pahlavi series, which is omitted where it ought to be repeated; but it looks more like an interpolation (tâchâr) for correcting the Pahlavi word tachar, as you have suggested. The Pahlavi term I have read givâst might of course be read jinâst, dinâst, snâst, etc.; my reading was chosen to make it correspond as nearly as may be with the Sanscrit gavyâti which bears the same proportion to the yojana, as the givâst does to the gâm. Your MS. differs from the Destur in making it equal to 2 pâi in other places than the Vandidâd, where it equals 3 pâi; which is consistent with the after mention of the hâsar being equal to 1000 gâm of 2 pâi; that is, the common gâm".

the Parthian reign. At the time of the restoration of the religion by Ardeshir, when all works bearing on the understanding of the sacred books were eagerly sought after, the fragments of old glossaries were certainly not overlooked, and it is to that period that we owe this Zand-Pahlavi Glossary in its present incomplete and fragmentary state. It was subsequently only copied, and appears to have been occasionally interpolated, chiefly in the alphabetical part. Besides, it suffered much from the hands of the copyists who were hardly able to understand it.

Another argument for the ante-Sasanian date of the parts of the work are the numerous quotations from Nosks which were either lost already before the Sasanian times, or in a very mutilated and fragmentary state, and the occurrence of many (certainly genuine) Zand words which are not found in the texts now extant. The authors of the glossary must have had a much more extensive Avesta-literature along with translations at their disposal than we have now ¹⁾. This leads us again to the Achæmenian times; as only then the Avesta literature was in its completeness.

In respect of the interpretations to be found in this glossary, their value is not the same. The most valuable are of course those which are derived from sources of the Achæmenian times. The first glossaries of this kind were, no doubt, based on the Huzvânash versions of the Avesta books, as they were the only sources whence to derive a knowledge of the Bactrian (Zand) language. And, indeed, we find the interpretations given of the Avesta words in our Zand-Pahlavi glossary quite in accordance with the renderings of the Pahlavi translations of the Vendidad, Yasna etc. which we still possess. The value of our glossary depends, therefore, mainly on that of those translations on which I have to say here a few words.

1) It is very remarkable, that we possess no Pahlavi translation of other works than the Vendidad, Yasna, Visparad, a few fragments of the Hadokht Nosk, and some minor Yashts and prayers, but none of the larger Yashts, such as Tir, Mihir, Fravardin etc., the Vistâsp Nosk and fragments of some other Nosks, although most of these works have been in constant use with the priests. The only reasonable explanation of this fact is, that no Huzvânash versions were found when the old books were recollected.

As the Pahlavî translations of the sacred books are in that form in which they have reached us certainly works of the Sasanian period, it will be of the utmost importance to determine, as far as possible, in what state the old Huzvânash versions were recovered by the Sasanian kings, how much has been preserved of them, and how much added subsequently. According to the reports we have on the fate of the Zoroastrian writings, there can be no doubt, that the Huzvânash versions were in a very incomplete state at the time of the restoration of the religion. Besides, their understanding was very difficult, in consequence of the ambiguity of the Pahlavî character, and the occurrence of many words which must have been obsolete by that time. The priests who were charged with the arrangement of the fragments found of the original Avesta along with their versions, had often occasion to supply the defects of the translation by their own conjectures. As the original versions contained, no doubt, only literal renderings which were written under every Avesta word (in which manner translations are still prepared), with but few explanatory notes, the collectors, or subsequent scholars had to interpret them according to the best of their ability. Thus the numerous glosses originated which we find in the present texts of the translations. In the course of time additions were made, and changes introduced harmonising with the opinions of learned copyists or interpreters, as the ambiguous Pahlavî characters were read differently by different scholars (as it is done up to the present day by different Desturs who interpret the Pahlavî each in his own way). Thus the original versions of the Achæmenian times have become greatly corrupted, changed and misinterpreted by the Parsi priests. This is the principal reason that so little reliance can be placed on the present texts of the Pahlavî translation of the Avesta, principally that of the Yasna which appears to have been, for the most part, composed during the Sasanian times, as it is much inferior to that of the Vendidad the bulk of which I unhesitatingly ascribe to the Achæmenian period.

Let us illustrate these remarks by a few instances. Rare and obsolete words are generally not translated in the verbatim Pahlavî renderings,

which is used in the Zand texts before the same royal names; compare *kai Gushtasp* = *kavi Vistâspa*. *karap* is clearly enough only a transliteration of *karapanô* with the omission of the suffix and the termination. As both words which are frequently put together are used in a bad sense, the Sasanian interpreters did not venture to identify *kāvayas* with *kavi* "king", but put the meaning "blind" upon it. To this they were apparently led by *karap*, as they identified this word with the Persian *kar* "deaf". If *karap* meant "deaf", the signification "blind" lay very near for *kayk*. And, indeed, they could easily obtain it by reading *kik* which means in Persian "the pupil of the eye", or *kikh* "matter collecting in the corner of the eye". The traditional meaning of *kavayas* and *karapanô* "the blind and the deaf" rests thus entirely on bad etymological guesses, and it shows little taste, and far less critical judgment, if European scholars adopt such absurd interpretations which are without any foundation whatever. What sense has Yas. 46, 11. if we translate it "the blind and the deaf are vested with royal powers to destroy the human life through their wicked acts"? What harm can blind and deaf persons do to others? To heighten the absurdity we find them (in Justi's so-called "Old-Bactrian Dictionary") further defined as "the spiritually blind¹⁾ and deaf", as if the Zoroastrian religion knew any thing of such Christian terms!

An interesting instance how the renderings of the literal old Huzvânash versions were misinterpreted is furnished by the word *verezēna*. To this the meaning "neighbour, a person that lives under one's protection, a client" is ascribed by Pârsi tradition. But, on a closer inquiry into the Pahlavi version of those passages of the Gâthadialect in which alone the word occurs, we find that the interpretation rests on a misunderstan-

1) In the appendix to Destur Edulji Darabji's Gujarâti version of the Khor-dah-Avesta (3. edition pag. 430) we find the following explanation of *kik*: "he who appears blind i. e. any one who regards the beauty of the creator Hormazd with a bad look, or who cannot see, is called a *kik*". This interpretation clearly shows that the Zoroastrian priests are unacquainted with the Christian idea of spiritual blindness.

ding. The Huzvânash version renders it constantly by 𐬨𐬀𐬭𐬀 *vârûn* which can, by no means, convey the sense ascribed to it by Neriosang. It is apparently identical with the Persian *vârûn* "unfortunate, wretched" (compare *apârûn* "bad", *frârûn* "good, virtuous" in Pahlavi). And some such meaning was intended by the original translators. *verezêna* can, without difficulty, be identified with the Sanscrit *vrijina* ¹⁾ "crooked, wicked, distressed". Its root is *verez* "to work", a derivation of which could easily be used in the meaning indicated, as the labouring class is comparatively in a worse condition than the higher classes of society. — The meaning "client, neighbour" originated in the following way. In Yas. 33, 1. is the word *verezênahyâ* followed by *nazdishtâm* "the next" which is rendered by 𐬨𐬀𐬭𐬀 𐬀𐬨𐬀 *man nazdik*, "from near", and interpreted by 𐬨𐬀𐬭𐬀 𐬀𐬨𐬀𐬭𐬀𐬀𐬭𐬀 *hamēsâyakân* "neighbours". In Yas. 46, 1. then *verezênâ hēchâ* is rendered by 𐬨𐬀𐬭𐬀 𐬀𐬨𐬀𐬭𐬀 *vârûnikach hamsâyakach*, the latter being the explanation of the former, based on a misconception of Yas. 33, 4., if it be not the translation of *hēchâ* which is quite possible. From a misunderstanding of these two passages, Neriosang and other Desturs derived the meaning "neighbour, client" ²⁾. But two other passages clearly show, that *vârûn* was not taken in that sense. In Yas. 32, 1. the word is not explained in any way, and 40, 4. *hamsayâk* "neighbour" is the translation of *hakhema* "a companion", and not of *verezêna* which is rendered by *vârûn* without any explanatory note. But even granted, the meaning "neighbour" were really intended by the old Huzvânash version, how could it be explained in any reasonable way? The root is clearly *verez* "to work". But what connection has "working" with "neighbour"? It is amusing to see, how the uncritical European advocates of the most fanciful

1) The word is not rare in the Rigveda-Samhitâ. In one passage (VII, 104, 13.) it is put together with kshattriya which shows that a certain class of men of wretched condition, or ill-repute could be denoted by it. A similar sense has *vrijina-vartani* I, 31, 6. In the Gâthas the corresponding *verezêna* signifies actually a certain class of people, "slaves, servants, or working men". See my Gâthas II, pagg. 135. 36.

2) See my article in the Zeitschrift der D. M. G. vol. XIX, pagg. 581—83.

parts of Parsi tradition (as the real tradition is hardly intelligible to them) get over this difficulty. In that large collection of philological fancies which bears the title "Old-Bactrian Dictionary by Justi" we find the following amusing interpretation of the word (pag. 284): "the voluntary working in the service of another in whose protection the worker stands, thence clientship, neighbourhood". But by which part of the word *verezēna* is the idea "voluntary" expressed, which would be in this case quite essential, and could not be omitted on any account, as the *voluntary* labouring for others without special benefits for mere protection is scarcely known? Fortunately the word for "neighbour" is still preserved in the Zand texts; it is *hadhō-gaētha* "one who has the same *gaētha* or farm". For the expression of the idea "neighbour" we require in the Iranian languages words expressing "nearness, sameness, joining" but no trace of them is to be found in *verezēna*.

After having thus shown the misinterpretations of the old Huzvānash versions in later times, it will not surprise the reader if I cannot place much confidence in the traditional meanings of Zand words as given at present. The most searching criticism is required to find out the original meaning intended for by the Huzvānash translators of the Achaemenian times, and trace the source of the subsequent misinterpretations. This remark applies equally to our Zand-Pahlavi glossary. As the interpreters of the fragments of the ancient glossaries and versions possessed neither a good nor a critical knowledge of the Zand and Huzvānash languages, they supplied the defects by guesses and the most fanciful etymologies, in which respect they have found very zealous competitors in their successors up to the present day and implicit believers in some European Zandists. Instances are furnished by our vocabulary. The common word *athauronō* (gen. sg. of *āthrava* "a fire priest") is explained as "thus agreeable" (pag. 62), the word having been divided into *atha* "thus", and *urunō* to which (from what reason I am unable to say) the meaning "pleasant, agreeable" was given. *yashtā* (pag. 57) is explained as "he has come", which is a mere guess, as no root *yash*, *yas* "to come" exists in the Zand and San-

scrit languages ¹⁾ (see note 2, pag. 57). — *xaēmanō* (pag. 56) cannot mean "they live", or "may they live", as the Pahlavi translator explains it, as it cannot be traced to *jīw* "to live"; see my note (pag. 56). Some times the translators, or interpreters seem to have confounded Zand and Pahlavi words. So we find *avare* "assistance" explained as "dust, earth" (pag. 20) which can only rest on the identification of the word with the Huzvānash *اڤرا* *avrā* "dust, earth" (see Pahlavi-Pāzand Glossary pag. 2, lin. 3). But I doubt that the original glossarist of the Achaemenian times committed such a blunder. It originated very likely in some misreading of the

1) In Justi's "Old-Bactrian Dictionary" we find actually such a root mentioned (pag. 244), and several passages of the Zand-avesta explained by it. The whole article shows (as well as a hundred others, such as *revi*, *taradhāta*, *deretā*, *paēsa*, *vishaptatha*, *raji*, *varet*, *vāra*, *nighna*, *avapasti*, *hasha*, *zareṃ*, *ē*, *hūfrāshmō-dāiti*, *dregvāo* etc. etc. which contain mere fancies) the incompetency of the author to write a Dictionary of the Zand language, as he displays there a perfect ignorance of grammatical matters, not to mention the nonsense he forces on the respective passages. He identifies this supposed root *yas* with Sanscrit *yam*, *yacch*. But the meanings of this root "to coerce, restrict to give, provide" are quite different from that one ascribed by him to *yas*. *yam* means nowhere "to come" in the Sanscrit. As regards the form *yastā*, it never could be traced to *yam*, *yacch*, as the 3. pers. imperf. middle, for which he takes it, is *yacchata*, *ayacchata*, to which *yasata* might correspond in the Zand. His supposed root *yas* bears to *yam* the same proportion as the actual root *jas* "to come" (*gacch* in Sanscrit) to *gam* "to go". Now the imperf. of *jas* is only *jasad*, the connecting vowel *a* being kept throughout the so-called conjugational tenses and not *jast*, as it would be according to Justi's supposition. If he traces *apa-yasaitē*, "it is cursed" *apa-yasānē* "I will curse" to this root "*yas*", and ascribes to it the meaning "to take off, to destroy", it is only a further proof, that his powers of discrimination are just as poor as his grammatical knowledge. If *yas* means "to come", *apa-yas* can only mean "to go away, to leave", but not "to destroy". What sense should we obtain in Vend. 19, 8. 9. by translating "with what word shall I go away"? It is clear, if *apa-yasānē* means "I will destroy", it must be traced to another root. But to which root? As far as our present knowledge goes, we can only trace it to *yās* which corresponds, as to its meaning, to the Sanscrit *icch* "to wish". The shortening of *ā* to *a* may either rest on a clerical error, or be the consequence of the preposition *apa* being joined to it, or of the middle voice; compare *krāmati*, and *kramatē* of *kram* "to walk". His article on *yās* is an uncritical compilation from Burnouf's statements.

Pahlavi word **سورساری** *aibāryā* "assistance" by which *avare* was translated in the original, and which is the real meaning of the word. — The preposition *ā* is explained as "this" (pag. 60) which seems to rest on some misunderstanding, perhaps on an identification with the Huzvānash **س** *ai, hi*. The original glossarist had very likely the root of *ahya* "of this", *ahmāi* "to this" in view, which is *a*, but not *ā*, and then he is quite correct.

Notwithstanding these defects, which can be, for the most part, traced to misunderstandings, the Glossary is of the greatest value, as it contains the correct renderings of many Zandwords, and besides, many which are not known to us from other sources. It will take in Zand philology where a Dictionary, i. e. a work stating the meanings and etymologies only with tolerable correctness is still wanting, the same rank which is occupied by the *Nighaṇṭavas* in the Vedic, and the *Amara kośa* in the classical Sanscrit literatures. Although the original glossarist possessed a much greater acquaintance with the Avesta language than any Parsi priest since the time of Ardeshir Bābegān, we cannot expect of him any critical knowledge of Zand philology in the European sense of the word. His grammatical knowledge was not very complete. He knows only two genders (masculine and feminine), whereas the Zand has actually three. Of the meaning of the tenses he had no clear conceptions. All his statements must be critically investigated into, though he deserves more credit than his interpreters.

° ԼՈՎԱՆՈՒՄ ԵՎ ԿՈՐԱՆԻՍՈՒՄ Ի ՄԱՍՆ Ի ԿՈՐԱՆԻՍՈՒՄ
 .ghāhvonād nyok nyāeshne va chān shame pavan.

ԿՈՐԱՆԻՍՈՒՄ ԵՎ ԿՈՐԱՆԻՍՈՒՄ Ի ՄԱՍՆ Ի ԿՈՐԱՆԻՍՈՒՄ
 avastāk mahriḡāne va vāj shanākhātāne benā korāshch deumen

ԿՈՐԱՆԻՍՈՒՄ ԵՎ ԿՈՐԱՆԻՍՈՒՄ
 .chasūn va maman zand āghash

I. Numerals, and some adverbs.

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 dva . pēsh , paurva . pardūm , paourīm . ayok , oīm

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 thrītēm . sē , tishrō . dōnīv , dvayāo . dadīgar , bitim . dō

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 chithrushva . sarīshodch , thrīshva . sēnīv , thrayām . sadīgar

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 paitūnhem . panjūm , pukhdha . chahārūm , tūirīm . chasroshodeh

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 haptānhem . shashūm , khshtum . shash , khshtash . panjudch

ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ ԵՎ
 dasmahē . nahūm , naomahē . hashtudeh , ashtānhem . haftudeh

ԿՈՐԱՆԻՍՈՒՄ
 .dahūm

1 Corrected from ԵՎ ԵՎ .

II. Genders. Singular, dual and plural of pronouns, verbs, nouns, and adjectives.

تکی واک نادک واک زاکاری واکستاک من مهریگان آوانیک دنمسن
tāki vā nakadī va zakarī avastāk men mahrīgān āvānik denmān
 اگهار واک میغانگی واک نیتومی واک ساریتاری واک شاپیری واک دواتی واک
agharī va myānagī va nītumī va suritārī va shapīrī va davātī va
 واک ساتونهد روتمان پاداش واک جاتونهد آن آغی مامن آوهای واک
va sātonēd rotman padash va jātonēd ān āgh mām avhashi va
 رایی مامن چاسن آش اندازش واک داداستان پادواندهد آن آغی کلبیه
rāi mām chasān ash andāzeh va dādestān padvanded ān āgh khubīe
 چاکر واکستاک چاکر واکستاک چاکر واکستاک چاکر واکستاک چاکر واکستاک
zand avash javītar avastāk chand va ēkvimonēd mad modā dīn yen

(Pronouns.)

واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
vaiḅya. nakad dō kenā mām, vaiē. zakar dō kenā mām va
 واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
va vastary khurshna dō kenā mām va. nakad va zakar dō kenā mām
 واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
.bastch dō kenā mām, vayō. mīnoc va satā dō kenā mām
 واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
kenā mām, vayāo. sahyā va nyok nīv dō kenā mām, vayādoschid
 واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
mām, vacha. āinān dō kenā mām, vayāo. darvandān va ahlobān dō
 واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک واکستاک
ayoke, hakereḷ. akhvān dō kenā mām, ubōībyā. kadār dō kenā

𐬀𐬵𐬀 𐬀 𐬵𐬀 . 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 . 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
ait, ná. gâsânîk rômane, nê. rôman, nô. gâsânîk rakûme, vê. rakûm
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
rakûm âgh jinâk ait, vî. ayov âgh jinâk ait gabnâ âgh jinâk
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
mîâ âgh jinâk ait, apa. javûd va, qâheshne âgh jêzêk ait va
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
benâ âgh jinâk ait va rakhâr âgh jinâk ait va

Numbers in the nouns.

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
, sê âmat. perenâyu, dô âmat. perenâyush, ayok âmat pôrnâ
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
.aperenâyuka, dô âmat. aperenâyukô, ayok âmat avarnâ perenâyunâm
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
, dô âmat. narsh, ayok âmat gabnâ. aperenâyukanâm, sê âmat
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
. narô , sê âmat. nara

Qualities and appellations of women, etc.

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
âmat va. nâirikanâm, nâirikayâo, nâirika, hamgûneh nasâman
 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 .
, jâê, jê, salîâ âmat. vantanâm, vantâhva, vanta, khup

[illegible]

Գոբաշնա • Բերեթիբյո • Վահիշ • Խոմանդիհ • Տու
gobashna, varethraghnibyô beretibyo vâkhsh. homandikhâ sût
 Բրահմ • Զակ • Ռիհիհ • Բիրոզարիհ • Ե Դադրանաշնա
frârûn zake, rikhihâ rathivyâo. pirozgarîhâ e dadrûnashna
 • Դերեթ • Ավստեմ • Քիրիշեմ • Տրիրեմ • Ռիհիեմ • Մոմ
• deretô • avustâtem pairishtem srîrem rikhihem. modâ
 Ե Դաշտար • Ե Էկվիմանն • Մամ Նագիրիդե • Նյոկ • Ե Մոմ • Ե Եվսոշեմ
sarosh e dâstâr e ekvîmânâd mâm nagîrîdeh nyok e modâ, sraoshem
 • Վանիհ • Մաշյո • Ռիհիհաշնա • Էկվիմանն • Կար Դաշտոբար • Քավան • Աղ
vânhâo mashyô rikhihashna. ekvîmânêd kard dastobar pavan âgh
 • Դամե • Տան • Մոմ • Զակ • Վաչ • Ռիհի • Դանի • Դա
mardâme shanâs modâ zake, vachâo rikhihâ dânihrô yatha
 • Մրավ • Գոֆ • Մրավ • Դամն • Մոմ • Դան • Զակ • Շափիր
mravad . goft, mraod . jamnân modâ dânnâke zak chasûn shapîr
 Դաշտան • Գոբաշնա • Քաշի • Քաշի • Դամն • Մր • Դամանանն
paitiastô. gobashna pasakh, paityâdha. jamnân, mru. jamananânêd
 • Նյոշաշնա • Տան • Գուշ • Գոբաշնա • Քադիրաշնա • Վաչ
nyoshashna, sâsnâo gushta. gobashna padirashna, vachâo

ॐ अमोक्ष
 . *āmojashna*

[illegible]

va amary azarmān astahomand akhoc harvast yāvōnēd , vispāt

VII. Words beginning with a, â, an, ai, etc.

𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
shaknâh , ainitôish . akînî , ainitôid . asar , anaghra
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. atojushna , achûthô . arîsh , airishtô . akhâstgîâ chasûn
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. anekvîmônêd , astâtô . khâk , aware . apêdâk , achûthrô
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. jojun , asperenô . avdûm , apemô . anîtônatan yen , apvatiê
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. ast , astu . tîz , âsu . yahvônâd , âs . yahvônêd , as
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. zak , â . yetibônast , âstê . atyâ vistâri , astaishum
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. âat . roman , ahmâkem . amâvandi , amhâi . zak , ahmâi
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. padash , â . aêdûn , atha . âsûn , adha . aêdûn , âd . âsûn
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. aghrem , aghra . âj , âzôish . saliâ , agha . dâd , âtha
 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌
. rakht , arura . sarhonadu azâdi , âdhâta . aghrik , sraghrem

1 Corrected from 𐬰𐬀𐬭𐬀𐬎𐬌 .

2 In the old MS., D. II., which has been written in the year 766 of Yazdagird, (4396 A. D.) and is now in the possession of Dr. Haug, 𐬰𐬀𐬭𐬀𐬎𐬌 dh is often written for 𐬰𐬀𐬭𐬀𐬎𐬌 z. âdhâta stands therefore, very likely, for 𐬰𐬀𐬭𐬀𐬎𐬌 âzâta. In Pahlavi

Ⴑ ႱႱႱႱႱႱ Ⴑ ႱႱႱႱႱႱ

ခိုဉ်းဝ . ညာဇာ ခို န်းဝ . ညာဉ်းဝ
 . ākhar , adhād . tamaman , avayād

میراد, *miry āzād* va *zahrōnād* corresponds to the Persian expressions *āzād* and *āzādah mard*. 7653.

XI. Words beginning with m.

• သယံဇာတ • ကြေး • ဆေး • သစ်တော • သစ်သီး
, moshu . khāneh , meresu . rotman , mad . gomēzeh , mithwa

ಹಿ ನೌಠಾಂ . ಪನಾಪನಾತ್ವಾತ್ ಕಿತ್ಯಾಂ . ಪಾಠ ಕಿನ್ಯಾಂ . ಪುನಃಪುನಃ ಕಿ ಲಾ
 .vāḍānat ,vavachatu .kabad ,mas .murd ,mustemeshō .tīz

kushmardâr hamîsheh , mimarô . ra , mām . mayud , mayâo

၀ . နိဗ္ဗာနံ သိ မဟန္တံ . ဘရမဟံ ၀ . နိဗ္ဗာနာယံ သိ ဂုဏ် ၀ . ဘူသင်
 , mashaṇḍ . ezbaññā añhomā , mazdayasno . avñak , magha

കി: ഹൃദയം നരമം . മൃതം . മേഘശ്ലീഷം കി: വാസം . ചന്ദ്രം കി: ദൈവം
garajdaman chasûn , murâ , merezânî . mûdeh , nruta . mardûm

• သပ္ပာယ်သော ဆိလ္လာဘ်နာမ် • မှော်တန်ဆီ သံဃာနာမ် • မှော်တန်ဆီ သံဃာနာမ်
 ,myaēshi . mutrasht , muthrem , mazd , mezhdem . mai , madhu

𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂

မိ မာရုဇ်န ဝ . မာရုဇ်န
. *maruchînashna* , *merekhsh*

XII. Words beginning with s.

သိ၍မာ၍ဝ.မာ၍သိ၍ နှာ၍မာ၍ဝ.မာ၍သိ၍သိ၍ နှာ၍မာ၍ဝ.မာ၍သိ၍
.vināk , sucha . shakbahônéd , sait̃ . khunsandī , saidhē

සිංහලයාගේ . . . සිංහලයාගේ . . . සිංහලයාගේ . . . සිංහලයාගේ . . . සිංහලයාගේ . . .
 . sūl-khāstār , sēvishtu , sūl , sūl , vīnashna , sukem

XVIII. Words beginning with t.

—နာရ ကိ အာန် ၊ —ယာရ ကိ အာန် ၊ —ယာရ ကိ အာန် ၊ —နာရ
tañ . zakacha , tacha . taj , tacha . robashna , tātō
 ကိ နာရ ၊ —နာရ ကိ အာန် ၊ —နာရ ကိ အာန် ၊ —နာရ
. khôrd , taremanō . tagiktūm , tarēmanō . tagiktūm , chishten
 ၊ —နာရ ကိ အာန် ၊ —နာရ ကိ အာန် ၊ —နာရ ကိ အာန် ၊ —နာရ
, tanumāthrō . tosh , tushish . rak , tūm . doj , tāya
 ကိ နာရ ၊ —နာရ ကိ အာန် ၊ —နာရ ကိ အာန် ၊ —နာရ
. tarvinidār , taradhāta . tūshid , tashad . tanfarmān

XIX. Words beginning with ch.

ԶԻՆՆԱԼՈՒ Ե. ԶԵՆՈՒՄ Զ ԿԱՆԻՍՏԱՆԻ Ե. ԶԻՆՆԱԼՈՒ
 . kerdārān , charetām . asporās-darānā , charetu-drājō
 ԶԻՆՆԱԼՈՒ Ե. ԿԻՏԱ Զ ԿԻՏԱ Ե. ԿԻՏԱ Զ ԿԻՏԱ Ե. ԿԻՏԱ Զ ԿԻՏԱ
 . tojashna , chitha . tokhm , chithra . pēdaki , chaēteñti
 Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ
 , charetutārō . chārch , chārām . chand , chaiti . kāmeh , chakana
 Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ Ե. ԶԻՆՆԱԼՈՒ Զ ԿԻՏԱ
 , chinaiēmi . farzāneh , chistish . doshāram , chinmanō . kerdārtum
 Զ ԿԻՏԱ
 . karitōnam

4 This Zand word is written partly in the Pahlavi character in the MSS.

1. *gobashna kadbá pavan jamananânêd vêsh nagîrashnik mandâmie kandan*
 2. *ash kâstârî va goêd va takâêd nagîrashnik vanâshêd âvânîk*
 3. *miandâmi e kandan topâh sadan mâm chasûn . bodyozad râdûnyen*
 4. *mardumân pavan kâdyôzad e vanâs . kâdyôzad vanâsêd sâlgik pavan*
 5. *varsht bodyok men javîd yok just aêdûn pásê bodyozadîk men sak*
 6. *avîsâdagî parân âgh gôspandûn yen sak bodyozad va parâst*
 7. *chasûn mardumân yen e vanâs kâdyôzad va bodyozad va . nagîrashna*

1 Inserted here.

2 Corrected from *vaspand*.

3 *kastârihâ* D. H. The words *vâdûnyen bodyo* are omitted in the same MS.; only *zad* is written. The omission is evidently a clerical error.
M. H.

4 Omitted in D. H. **M. H.**

5 D. H. has *vaspand* instead of *sudgik vanâsêd*. **M. H.**

6 The passage from "*kâdyôzad pavan*" to "*aêdûn*" reads thus in D. H.:

1. *pavan mardumân mûn bôdôzêt pasâi kik aêdûn.* **M. H.**

7 D. H. has *â*. **M. H.**

8 Instead of the passage "*âgh pavan*" to "*kâdyôzad*" D. H. reads as follow:

1. *bodyozad is here omitted.* **M. H.**

XXVII. Measures of length, and of time.

چاسون . ویتستی . انگوشته چهارده چاسون پاه . پادهم
chasûn , vitasti . angôst chehârdeh chasûn pâc , padhem

وز . ویتستی . دوآزده چاسون . دشت . انگوشته دوازده
, uzashta . angôst doâzdeh chasûn , dishta . angôst doâzdeh

شش . هشت . چاند . هشت . لاله . گام . آدله . گام . انگوشته
, gâim . âdâ , gâem . angôst hasht chand hasht lâlâ

پرا-جیناک آوینیک پاون ع زاک واه پاه سه واندیداد پاون زاک گام
prâ- jinâk âvânîk pavan e zak va pâc sê vandidâd pavan zak gâm

انگوشته زاک چاند . آتشایا چاوائی . گوفت راشت
, angôst zak chand , aêshaya chavaiti . goft râst

توام . آنتاره . داشچا . دواچا . گامان . واه . یاثا
, thwâm ântare dashcha dvacha gâmân vâ yathu

انداری گام بیتوچار آیو . روباشنا انداری ع گام دوازده چاند
andarg gâm bistochâr ayov , robashna andarg e gâm doâzdeh chand

یجای . یواقل . داکشمایتیش . بیشاقتاقل . روباشنا
yijai- yuvaql dakhshmaîtish bishaçtavaql . robashna

چاند یوچست اند زاک یوچستا چاند داشمست زاک دله . استیش
chand yojêst and zak yojêstâ chand dashmêst zak dô , astish

هاتهرم . آقتاقل . بیش . تادها . چاند تاجار زاک ع داشمست
hâthrem açtavaql bish tadhaô . chand tajar zak e dashmêst

هاسار . تاجار چاند هاسار اند زاک آه . تاجارم . یواقل
hâsar , tajar chand hâsar and zak ae , tacharem yuvaql

רֹעֶשְׁמַן כְּחֻרָמִי וַאֲרָמַשְׁנִי וַאֲשָׁתִי וַאֲשֻׁם פָּאֵבַן פַּרְיָבַת

roeshman khuramī va rāmašnī va shātī va shūm pavan parjvat

זַרְהוֹנָתֵהֶרְפַּד בַּנְדֵּה דִין רָא נַפְשָׁתַם וַאֲזֵה אַוַּשְׁתָּאֵךְ יַחְוֹנֵעָדֵךְ

zarhonate herpad bandeh dīn 'ra napashtam vāje avastāk yahvōnēd

הוֹרְמַזְדְיָאר מַגּוֹפַת נַסְלִי מֵעַן רָאֵם פַּשְׁחִינְתַּן

.hormazdyār magōpat nasli men rām pashintan

Translation.

— in the name of God, and to his praise! May this explanation ¹⁾ for understanding the words and phrases of the Avesta, that is the meaning in which, and how (they should be taken), be good (for the reader)!

I. Numerals.

Oim, one. — *paourīm*, first. — *paurva*, before.

Dva, two. — *bitim*, second. — *dvayāo*, twofold.


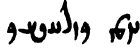
Tishrô, three. — *thritim*, third. — *thrayām*, threefold. — *thrishva*, the third part.

Chithrushva, the fourth part. — *tûrīm*, fourth.

Pukhdha, fifth. — *pañtāñhem*, the fifth part.

Khshvash, six. — *khshtum*, sixth.

Haptāñhum, the seventh part. — *ashtāñhum*, the eighth part. — *naomahê*, ninth. — *dasmahê*, tenth.

1) In my MS.  mām, “on, about,” is used instead of  denmen korāsheh. This appears to be a later addition, as korāsheh is no proper Pahlavi term, but an Arabic expression, *khulāsāt* (the essence of a thing), which in the meaning of “explanation, elucidation” is very frequently used in the Gujarātī (*khulāsō*) as spoken by the Parsis of Western India. M. H.

II. Genders.

Singular, dual, and plural in nouns and verbs. Adjectives.

The following words from the *Avastāk* are either masculine or feminine, singular or plural, of good or bad qualities (adjectives), positive, comparative or superlative, according to the termination which is added to them, and with which they are construed, or the adjective to which they are joined. Their meaning and signification should be taken accordingly as they are mentioned in the religion (that is the religious books); and also there are some words (*avastāk*) which have some different meanings (*zand*).

Genders and numbers of *dva*, *va*, "two". Some adverbs.

Va, (nom. accus. of the dual, masc., instead of *dva* two) two males. — *vaič*, (nom. accus. dual, fem.) two females. — *vaibya*, (dative and instrumental of the dual) for both male and female, and for both food and clothing, and also for both this and the other world. — *vayô*, (nominative of the dual) two things joined. — *vayâoschid*, (genit. of the dual) for both good and bad. — *vayâo*, (genit. of the dual) for both pious and impious, (*asha va darvand*). — *vayâo*, (genit. of the dual) for both ways or customs (good and bad). — *vacha*, either. — *ubôibya*, (dative of the dual of *ubê* both) for both worlds (or lives).

Hakered, done at once. — *hadha*, *hid*, are used when two things are joined. — *ôithra*, separately. — *mâad*, together with, and "not," (a negative). — *hakad*, at once.

When a punishment for a crime for one is mentioned then one uses *chikayad* *baodhôvareshtahê*, i. e. he should be punished with death (singular); when a punishment for two is mentioned, *chikayatô* (dual); when for three *chikaên* (plural) is used. The *Zand* is the same, *tojênd*, for two, or for three, but the *Avastāk* (for the dual and plural) is different; for when two are spoken of, *chikayatô*, and when three, or more, are spoken of, *chikaên* is used.

Numbers in the personal pronouns; the different meanings of the words:

nâ, *vi*, and *apa*.

Yavâkem, of you two. — *yûshmâkem*, of you three, and if more, (or) many are spoken of, the *Avastāk* is the same as for three. — *thwâm*,

thou. — *vô*, you, in the *Gāthā* dialect, *vē*, you. — *nô*, ¹⁾ we, in the *Gāthā* dialect, *nē*, we. — *nā*, means in some places “a man”, and in others “or”. — *vī*, in some places means “you”, and in others it means “privation,” “against”, or “without.” — *apa*, means in some places “water,” and in others “back,” also “without.”

Numbers in nouns.



If one grown-up person is spoken of, then *perendyush* is used; when two, *perendyu*; when three, *perendyunām*. If one child is spoken of, *aperendyukô*; if two children are spoken of, *aperendyuka*; and if three, *aperendyukanām*. If a single man is spoken of, *narsh*; if two men, *nara*; if three, *narô* is used.

Qualities and appellations of women.

The same is the case with the word “woman” as *nâirika* (singular), *nâirikayâo* (dual) and *nâirikanām* (plural).

When a good (virtuous) woman is spoken of, she is called *vanta* (singular), *vantâhva* ²⁾ (dual) and *vantanām* (plural). When a bad (lustful) woman is spoken of, she is called *jē*, *jaē* and *jahi*. When an unmarried girl is spoken of, she is called *charâiti*. ³⁾

Nmânôpathni, the mistress of the house. — *demânôpathni*, a newly married woman, a bride. — *vidhu*, *vidhava*, a widow. — *barethri*, a pregnant woman. — *vyâkhtihava*, a dressed or adorned woman. — *strîm*, a woman. — *mâta*, a mother. — *qanîha* ⁴⁾, a sister. — *dughdha*, a daughter. — *hapsnai-apnô-khavô*, a husband having two wives, a bigamist. — *saē*, a child whose father is not living, an orphan. — *qasurô* ⁵⁾, a father-in-law.

1) This word, meaning we, is translated by  you, which being evidently a mistake, I have corrected it to  we.

2) This form does not look like a dual; it is the locative of the plural, fem.
M. II.

3) The MSS. give only the Pahlavi meaning; but the original word of the *Avastâ* is omitted in all. I have inserted it from the third Fargard of the *Vandîdâd* and the *Hadokht Nosk*.

4) The Pahlavi meaning of this word is omitted in D. II.

5) In all MSS. both this word and the next were written in Pahlavi characters

Hana, a man, and also a woman. If they are 50 years old, then they are called *zarmân*; if they are 70, *han*; and if 90, *pâdirânsho-sar*¹⁾. — *huvirâm*, good-looking, and one with the requisite qualities.

III. Parts of the body, and its qualities.

Hutâshôt, well formed as regards stature. — *huraodhō*, beautiful, of good complexion. — *hukerefsh*, well-formed, beautiful. — *bâmya*, splendid, spacious, as *nisâ* (*Nishâpur*)²⁾.

Horâcha, *parâcha*, *tarascha*, this side, and that side, and across. — *hutarest*, beyond all sides.

Hugaonem, the hair of the body, except that of the head. — *varsa*, the hair of the head. — *gaêsa*, the hair dressed in two or three curls. — *vôhugaonem*, black hair. — *paourusha-gaonem*, grey hair. — *pâstahê*, skin. — *pasu-vastrahê*, (gen. sing.) wearing a dress of skin. — *sura*, the skin of a living man.

Aêdha, the skin of the head. There is a large *aêdha* and a small *aêdha*, as mentioned in the *Nahâdûm* (*Nosk*): *kaya heñti masyanhô aêdha?* which is the large skin (of the head)? — *yô aparaya paiti mâstraghnya*, that which is on the back of the skull. Marg says, it is from the back of the ear. — *kaya kasyanhô?* *yô paouraya paiti mastraghnya*, which is the small *aêdha?* that which is on the forehead.

Vaghghanem, head, as it is mentioned (in the *Nahâdûm* *Nosk*, in the passage quoted). — *nursh vaghghanem*, one who shakes the head of the man, (without a *Sagdîd*) is a sinner. — *astem aêvô mastravanâm*, or shakes any of the skull bones. — *vîspacha yô mastra-*

instead of those of the *Avastâ*, which I restored here in their original form. In D. H. *qasurô* is omitted, but its Pahlavi meaning is given.

1) In the Pahlavi commentary on the third, and seventh fargards of the *Vendidad*, where these words occur, the age of the *hana* is stated at forty, and that of the *zarmân* at fifty years.

2) *Bâmi* is taken by the Dasturs in the meaning of "splendid" and derived from *bâm*, "the dawn", but it appears to me that it also means "wide", "spacious", as a country, as will be seen from the first fargard of the *Vendidad*, as well as from the instance above. *Bâmi* and *bâmên*, are also the names of large towns, the former in Balkh, and the latter in Herât.

ghnām amāsta ¹⁾, all striking by which the skull is injured (pierced) should be taken as (the act of a) *tanāvanār*, (the sinner who cannot pass the bridge *Chinavad* ²⁾). — *qarōchithrem aētē anjē chikayatō*, they undergo the punishment for a *khōr* (inflicting of wounds) for the other (parts), just as that which is mentioned for (wounding) the head, skull, and the other parts of the brain (head); so one calls him a criminal who strikes a foot, a bone, the fleshy parts, or the brain (head); every one who breaks a bone, should undergo the punishment of a *tanāvanār* for (injuring) the other (parts of the body) ³⁾.

Āinikō, forehead. — *urua*, face. — *dōithra*, eye. — *pashnem*, eyelids or eyelashes. — *nāoiha*, nose. — *uzyazdāna*, bridge of the nose, or-nostril. — *āontyāō*, *parāontyāō*, breathing, inhaling and exhaling. — *aoshtra*, lips. — *dantānō*, teeth. — *āoiha*, mouth. — *spariha*, gums of the teeth.

Words relating to speech.

Hīzsh, the tongue. — *vākhsh*, voice, a sound. — *vacha*, utterance. — *sanhem*, a word. — *āzaiūtīwaitish*, with a meaning or signification. —

1) The Pahlavi translation contains more than the Zand original; the latter may be translated as follows: "every one who thought of skull-breaking". That such a one was to be taken for a *tanāvanār*, is either an addition of the translator, or the Zand original conveying this sense has been left out by the transcriber.

2) The passages from *narsh-vaghdhanem* to *qarōchithrem* are quotations from the *Nahādum Nosk*, but incomplete. They very likely refer to some surgical operation, or the construction of a temporary place for disposing of the dead, at times, when the winter or weather may have been too severe to allow them to be taken out to the Tower of Silence. This temporary place is called in the 5th fargard of the *Vendidād* *daityō-kata*, or *thrāyōkata*, and is described to be so formed, that the head, body, hands, or feet of the corpse may not touch the walls or any other surrounding parapet or railing of the *kata* (see *Vendidād* 5, 11. ed. Westergaard); but here both the *Avestā* (Zand original) and Zand (Pahlavi translation) are very corrupt and obscure. I have given, in the translation, the ideas which they contain, but it is very difficult to give an exact rendering.

3) The translation of the commentary on *qarōchithrem* etc. has been left out by *Destur Hoshengji*. I have supplied it. The meaning is, that the punishment for a *khōr*, i.e. the inflicting of wounds, remains the same whichever part of the body may have been injured; but if a bone should be broken, the punishment is heavier. M. H.


srîra, not envious, kindly disposed; handsome; exalted. — *hitô*, ease; exalted. — *dairô*, wisdom. — *namravâkhsh*, words of benediction. — *qtemchiu - saîhem*, dark (mysterious) words. — *gudhrâ-saîhô*, secret words. — *haihem-vachâo*, simple, or plain words. — *khruzh-da vachâo*, harsh words. — *berezata vacha*, with a loud voice, or high words. — *kshayaui-vâkhsh*, proper words, or royal words. — *amavata vacha*, bold speech, or victorious words. — *vakhshaiha* ¹⁾, salutary speech. — *vâkhsh-berctibyô vârethraghnibyô*, speech which brings victory and success. — *rathuryâo ukhdhâo*, good words. — *ukhdhemsrîrem pairisitem avastâtem deretô sraoshem*, a matured, well-considered, dignified and orderly speech, which is composed according to rule. — *ukhdhashna mashyô vanîhâo yatha dairô ukhdhâo vachâo*, one who fully understands the composition of words (poetry) is as good as a poet. — *mraod*, he said (imperf. of the verb *mru* "to say"). — *mravaui*, he may say (3^d person singular of the conjunctive, present tense, of *mru*). — *mru* (imperative) speak! — *paityâdha*, answering. — *paîtiastô vachâo*, words of assent. — *gushta-sâsnâo*, listening to advice, or following advice.

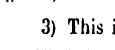
Gaosh, ear. — *haoiô*, *dashinô*, left and right. — *parô*, *pascha*, backwards and forwards; before and behind. — *adharô*, *uparô*, lower part and upper part. — *us*, up, high. — *vîspê-naêmiâm*, in all directions. — *pâiri*, surrounding. — *haihuharenê* ²⁾, jaws, or jaw-bones. — *pascha vaghdhanem* ³⁾, the back of the head. —

Continuation of the parts of the body.

Manôthri ⁴⁾, neck. — *daosha*, shoulder. — *bâzava*, arm. — *arethnâo*, elbow. — *zasta*, hand. — *chiâkadhavatô (arushmachand)*, an arm's

1) This is probably a mistake for *vakhshvanha*.

2) The meaning of this word is omitted in all MSS., here I have restored and explained it from Yasna 41, 4. ed. Westergaard. In Pahlavi it is translated with , which is rendered by Dastur Dârâb Pâhalan, in his Persian version, as "jawbones", though some Dasturs take it for "left ear" also; but this is a mere guess, as in the Vendidad "left ear" is expressed by *havya gaosha*.

3) This is translated by  *vaghdân* only, the meaning of *pascha*, "behind", being omitted in all MSS.

4) Corrected from *mana othri*, see Vendidad 13, 37. ed. Westergaard.

length, a cubit. — *mushta-masô*, a handful. — *crezu*, finger (an inch). — *arazân, frârádhân*, the forefinger and the little finger. — *fravâkhsh*, a horny substance like the nail. — *varô*, the bosom, the breast. — *fshtâna*, breast (*pistân*, in Persian). — *ashayâo*, the part between the shoulder and breast. — *kashaibya*, armpit. — *uruthware*, belly. — *nâfô*, the navel. — *ushadhâm*, the backbone ¹⁾. — *vanhâm*, upper part of the foot ²⁾. — *paresu*, the side (hypochondria). — *barozhdahum*, the upper part of the side. — *pasânô*, the bosom. — *sushi*, lungs. — *credhaêm*, heart. — *yâkare*, the liver. — *urvatem*, a gut, intestine. — *spercra*, the spleen, the milt. — *zârascha*, the gall-bladder, bile. — *verctka*, kidney. — *frashnem* ³⁾, testicles. — *sraoni*, the buttocks. — *hakhta*, the sexual parts (male or female) ⁴⁾. — *fravâkhsh*, male organ of generation. — *crezi*, the testicle, the scrotum. — *maësma*, urine. — *khshudrâo*, semen, sperm or seed. — *shâma*, the excrement. — *dhadhâha*, the backside. — *râna*, the

1) The editor and translator has left this difficult word without any translation. The rendering 'backbone' has been added by me. I followed the original reading of the MSS. *posht-i-tiz*, which has been changed by the Destur to *post-i-tiz* in his edition (pag. 10, lin. 8). The reading adopted by him I cannot understand, as *post-i-tiz* could only mean "a sharp skin", but what that is, I am unable to say. If we adhere to the original *posht-i-tiz* then it would literally mean 'a sharp back'; which is, in all probability, a technical term for the backbone, the spine. This interpretation is supported by the fact, that we do not meet in this very copious enumeration of parts of the body with any other term which signifies 'backbone'.

M. H.

2) The two words, *ushadhâm* and *vanhâm* are translated in Pahlavi with "*posht-i-tiz*" and "*posht-i-pahan*", which should be, I think, *post-i-tiz* and *post-i-pavan khun*, as neither "tiz" nor "pahan" have any connexion with *posht*, (back). *vanhâm* means blood, or "bloody part". In the 3^d fargard of the Vendidad the word "*pânsto-frathanhem*" is translated in Pahlavi with *post pahnâ*; but the Zand word here is quite different from that of the Vendidad; therefore I believe they were miswritten in Pahlavi for *post-i-tiz* and *post-i-pavan khun*. [*vanhâm* appears to mean the "spinal marrow"; it is identical with the Sanscrit *vasâ* "marrow". The translation "upper part of the foot" cannot be right.

M. H.]

3) This word is translated in Pahlavi by *kûmik* which in D. N. is translated into Persian by *khâyegân bâshed*, "it may mean testicles".

4) In my MS. there is a Persian gloss in which the expression is restricted to the sexual parts of females. M. H.

thigh. — *zlnûm*, the knee. — *paitishtâna*, foot. — *zêhha*, the leg. — *frabda*, a bridge of the foot from heel to toe, or a foot's length. *hakhem*, the sole of the foot.

Qaêdhem, perspiration, spittle, sweat. — *voluni*, blood. — *astem*, bone. *kerrepemcha* ¹⁾, a body of a man or animal. — *mazgemcha*, brain. — *haihâma* ²⁾, joints of the body. — *varatha*, fatness, or obesity. — *drvatâtem*, doing well, vigour, health. — *vasô-khshathrâm*, the attainment of one's own desire. — *khshayamana apaitirita*, an uncontrolled power. — *tanvâêcha kaosracânhem uruuaêcha dareghem havânhem*, comfort to body and freedom from death to the soul for a long time (i. e. health and long life). — *brad vispô aihsr astvâo azaresô amurshâ afithyô apayâ dareghem yad yavê vispâi*, may all this world be without decay, mortality, hunger or thirst for a long time, for ever!

Aspô aghryôtēmô daihvê varemanô ashta gavâm asinûm arejô, a most excellent horse, i. e. a mare which has been milked, has the value of four cows and four goats to a governor (if presented to him).

IV. The relative pronoun; some adverbs, derived from it (yatha, yathra). Words beginning with y.

Yathâ âad utâ nâ vâ nâiri vâ vaêdhâ haithim, that thus both, man and woman, may publicly know! — (Yasna 35, 6. W.). — *yatha im zâ*, so much of this earth. — *nitemchiê awaêshâm stârâm yatha nersh madhmjêhê vaghdhanem* ³⁾. Each setting of those stars is as the middle of a man's forehead.

1) The Desturs take this also in the sense of "corpse" or "carcase".

2) In Pahlavi it is 𐭪𐭥𐭭 𐭪𐭥𐭭: in Persian the word âranj means also "elbow".

3) This, as well as the following passage, are evidently taken from some astronomical or, rather, astrological work, which is now lost. As they are torn out of their connection, a correct understanding of them will be for ever impossible. The several words of this passage are clear enough; but it is difficult to state even its general sense. The meaning appears to be: "as often as those stars are setting, they touch the middle of a man's forehead, and have him thus always in their power; his fate is indissolubly connected with them". This was really the belief of the ancient Persians, as any reader of Pahlavi books may know. M. H.

Yatha ashtish paityahmi atha bunem â. (The Pahlavi translation is here unintelligible) ¹).

The meaning of *yathrâ* in all places is "where" or "there". — *yathrâ ashâ hachaitê ârmaitish*, where there is the *ashavahishta* (purity), with the *ârmaiti* (contentment). — *yathrâ avad hvare usâiti*, where the sun rises. — *yathrâ rô Ahurô-mazdâo fradathem bakhshad*, where Ormazd may grant you prosperity for ever. In all other places or comparisons *yathacha* is used, as *yathacha kahmâichid*, thus to all and every one individually.

In the *Gâthâ* dialect *yê* means "that", "who" and "he who"; in other places (the common *Zand*) *yô* is used in its place, but the meaning is the same, as "that", "who", (compare, for instance, the passage in the *Gâthâ* dialect), *yê gâmhâ ashemchâ dâd* (*Ormazd*), he who created cattle and also purity (or light, as fire, etc.): (with the common *Zand*) *yô naêrê peremûnâi nôid paiti dadhâiti*, he who does not give answer to (his) adversary, as we should not give answer to an adversary.

Gârmcha varascha zarvânemcha, "pavan parêzân dâtohar gâs var va samân" ²). — *Vispacha ahubya ratubya* ³) *dâitya rathurya frâ*

1) The Pahlavi translation omits the last three words of the Zand passage, *atha bunem â*, altogether; its rendering of the first three words is hardly intelligible. The Zand *ashtish* is translated by *ashteh* which is evidently the same word, and *paityahmi* by *padireh* "acceptable, acceptor", which is probably only a guess. As the Pahlavi translation is, in this place, of no use, we must try to explain the Zand direct. *Ashtish*, which is not found in any passage of the now existing Zand-avasta, can be derived either from *ashta* "eight", or from *ash*, "to reach, arrive". If derived from *ashta*, it could mean only 'a set of eight', or 'a period of eight days'. As such an explanation does not bring any sense into the passage, we better derive the word from *ash*, and take it in the meaning of arrival. It is, no doubt, an astronomical term as well as *paityahmi* (probably locative of *paiti* which is declined like a pronoun) and *bunem*. As the two latter words are evidently opposed to one another, and *bunem* means 'bottom, ground', I take the first in the sense of *zenith*, the latter in that of *nadir*. The passage may be translated as follows: "as the arrival (of the star) at the zenith, so (is its arrival) at the nadir". M. H.

2) This and the following passage are evidently either interpolations, or quotations which have been mutilated, as they have neither a connection with the preceding nor the following sentences, in which the use of the relative particle *yô*, *yê*, and its genders and numbers are mentioned. They appear to refer to judicial

raithya ashahe dâdâish vahishtahê, and all (kind of) authority and chieftainship is to proceed justly and in a good and proper manner through *Asha-vahisht*, i. e. purely ¹⁾.

Yô, i. e. who, which. If one and more are spoken of, *yô* ²⁾ is used, as *yô naêrê uokhtê frâ mê chichi*, just as one tells the men that they are to be punished severely. For the dual of the masculine, or the singular of the feminine, *yâ* is used, as *yâ nara gâtum baraitê* ³⁾, which two men bring time, i. e. appoint a time ⁴⁾. — *yêhyâ veredâ vanuêrmâ družim* ⁵⁾, that we may slay the *druja* by that army. — *yavai isâi tavâchâ* ⁵⁾, as much as I have the means so much will I desire purity (meritorious works). — *yâmêng*

proceedings, just as the preceding sentence *yô naêrê* etc., and are very likely taken from the same work. The Pahlavi explanation, of which Destur Hoshengji has given no translation, may be translated as follows: a "plaintiff requires a judge, a place (tribunal), a board (to write his complaint on), and a time (for hearing)". *parêzvân*, or *perizpân* can be only traced to the Persian *periz* "a complaint" with the suffix *vân* or *pân*, "having a complaint". *var* by which the Zand *varas(cha)* is translated, is probably identical with the Persian *var* "a board to write upon". M. H. :

3) This word has been omitted in the text, but it is found in D. II. M. H.

4) I cannot agree with the above translation of my learned friend, which he has made without strictly adhering to the Pahlavi in this place, but would propose the following rendering of this incomplete passage: "and all things that are proper (and) seasonable for the two lives (which are) the chiefs, are to proceed according to the laws of *Asha-vahishta*". *Ahubya* and *ratubya* are datives of the dual, and cannot be translated as nominatives of the singular. The "two lives" are this life, and the next, and are often mentioned in the Zand-avasta. The 'laws of *Asha-vahishta*' are the laws of nature, as the original meaning of *asha* is not "purity", but 'going on in a regular way, regularity'. The Pahlavi translation of this passage is hardly intelligible; it appears to express the following sense: "all mastership, and justice and chieftainship, and excellence are his laws (the laws of *Ashavahisht*)". M. H.

2) This statement is not correct: *yô* is only the singular of the masculine of the relative pronoun; the plural is *yôî*; that of the neuter *ya*. In the MSS. of the Zand-avasta we find indeed in several places *yô* used as the plural of the relative pronoun; see, for instance, Vendidad 2, 39. 41. 42. in the edition of Westergaard.

M. H.

3) This is here evidently a 3^d person dual, present tense, middle voice; it stands instead of *baraêtê*. M. H.

4) See Yasna 31, 4. M. H.

5) Yasna 43, 9. M. H.

peresâ ~~amaiti~~¹⁾, the whole bridge (chinvad) goes on the way to heaven and hell.

Yavata gaya javaiti, may they live for ever! — *yavata gayêhê marata*²⁾, young Gayōmart (name of the first king of the Peshdadian dynasty. — *yava*, means in some places reckoning of a period, as *yava aētê anhem*³⁾ *sarathushtra*, it is their period.

Yoghedha fraēazaitê, by joining will be born⁴⁾. — *yoishtô thwakhshî-tâo hwoishtô paitishâthrâo*, the one who exerts himself less should be a dependant, and the one who exerts himself more should be a commander.

Yûzhem yô yûshmâkem, you who are men.

Yukhta pourushaspô, yujiti tē yôî puthra thraētaonahê, those sons of *Ferîdûn* are very industrious⁵⁾. — *yukhta-chathware-aspahê*, power of four strong horses.

Yâtem gaēthanâm, share, the fortune of this world (i. e. any wealth or estate in this world). — *yâtem astryêhê*, sorcery should be punished. — *yâthwâm pairikanâmcha*, sorcerers and fairies.

Yâonhya avarcta, small fortune. — *yâskerestemem*, most efficacious.

1) Yasna 48, 2. Instead of *peresâ*, *peretha* must be read, if the Pahlavi translation be correct, as it is rendered by 'bridge' (*perethu*). — *yâmêng* is translated by *hamâ* 'all', which is certainly a mere guess. M. H.

2) This passage is hardly intelligible. The Pahlavi translator takes *yavata* in the sense of *yuvan* 'young' which is not possible without changing it into *yuvata*. It is doubtful whether *Gayomart*, the Adam of the Iranians is meant here. M. H.

3) Instead of *anhem* (1st pers. sg. imperf.) we expect here *anhen* (3^d pers. pl. imperf.), as the first does not give any sense. M. H.

4) The meaning is doubtful. I have translated it according to the Pahlavi. [The translation appears to be incorrect; *fraēazaitê* cannot be derived from the root *zan* "to produce, to be born", as the translator has done; but it is to be traced to *yaz* "to worship", as the *ê* after *fra* is either a contraction of *aya*, or stands for *ya*. The meaning probably is: "he prays having joined (his hands)"; *yoghedha* is not the past participle of the root *yuj* "to join", but an adverb derived from the same root by means of the suffix *dha* which serves such a purpose. M. H.]

5) This passage is not completely translated in the Pahlavi, as the name of *Pourushasp* is mentioned in the *Avastâ* (Zand), but omitted in the Pahlavi. [*Yujiti* is not correct; it ought to be *yujēinti*, or *yujyēintê*, to correspond with its noun *puthra*, which is in the plural. M. H.]

Yâre-drâjô virô-mazanhô, for a year (he will be subject to) *virômaz*, (i. e. a sin committed by the breach of a promise to the value of a human being, whether slave or betrothed).

Yafshenta patenta, seething; if it (the pot) boils over, it spills (the water), that it falls out, — *acshentem âpém*, boiling water. — *yaêtush zaëmanô*, may they live long ¹⁾.

Yaoshchini surahê (yân ²⁾ avzâr), fortunate, victorious.

Thri-yakhshtischa, three twigs of the *barsom*, (an implement used by the Pârsi priests, when performing "*yazashnê*" and other ceremonies). — *yajata dunma*, the passing of the clouds.

Yozhdanahê dâra, a razor for shaving. — *yêdhi tê yaêtatare ³⁾*, if it is procurable, or not procurable (i. e. if they have any means they

1) This translation cannot be correct, as the Pahlavi word *ma d* does not mean "long", but "he has come". Thus the Pahlavi translators of the Zand-avasta render the Superlative *yaêtushtema*, deriving it from the root *i*, or *yâ*, "to go". This is only a guess, as this meaning does not suit the sense. As the word is here put together with words signifying "to boil, to seeth", it may appear to have a similar meaning. In Vispered 11, 3. (W.) we find *yaêtushischa zaôthraô*, where it qualifies the holy-water (*zaôthra*). As it is also used of the fire (*Yasna* 1, 2.), which is said to be the *yaêtushtema* of all the angels, it cannot have that meaning (to boil), but it appears to signify 'agile', which would be in the case of water "bubbling up", and in that of fire "blazing up". The root is *yat* : to be active, to make exertions"; as to the form, it is the participle of the perfect tense in the active voice. — The meaning of the word *zaëmanô* (genit. sing. of *zaëman*) cannot be "may they live"! as the Pahlavi renders it, as *zaëman* is a substantive, meaning probably "activity" (see *Yasna* 44, 5.), and no verb, nor traceable to the root *jiv* "to live". M. H.

2) According to Dr. Haug the term 𐭠𐭣𐭥𐭩 (See *Gâthas of Zarathustra* I, pagg. 44–44.) *yân* in Pahlavi does not simply signify "magnitude, good, happy" as explained; but it means any thing seen in a state of ecstasy. The word 𐭠𐭣𐭥𐭩 *sura* is to be traced to the Sanscrit *sûra* "a hero"; which is always explained in Pahlavi by 𐭠𐭣𐭥𐭩 *avzâr*. The words *yokhshtayô* *ava baretâm*, are not translated in the original MSS.

3) The form *yaêtatare* appears to be the 3^d person dual, present tense, of the root *yat* (See my *Essays on the Sacred Language*, etc. pag. 78.). The Pahlavi translation appears to contain a perception of this verbal form being a dual, at it is translated by an alternative sentence. M. H.

should do it, otherwise it is optional for them to do). — *yazush puthrô ahurô mazdâo*, the sublime son of *Ahurômazdâ*. — *yaz-aêsha*; if ¹). — *yasô beretâbyô* (*saotrâbyô*) by virtue of that well-made *zôr* (by taking *zôr* in the *yazashnê* ceremony). — *yashtâ mantâ* (*pouruyô* ²) the receiving of the first measure. — *yavahê saredha*, cereals. — *yazâi âpem frazdânuom*, I pray to the water, *Frazdân*, which is in Sistân. — *yasnemcha vahmemcha uzascha zavarascha âfrînâmi*, I bless with my praise, sacrifice, and with all my might. — *yavâêchu yavâctâtâêcha*, for ever and ever.

V. Words beginning with ka, kaê, khsh, sh, etc.

Dkaêshô. In most places it means order, religious commandment, and also a Destur, or a judge, as in the passage: *kô asti dkaêshô vivish-dâtô*, who is the judge gifted with discernment? — *yô âctu pairi arethra frazânaiti*, one who can discern a case, from (a few) words, is an *âgâhlâl* (a competent judge); but one who, notwithstanding his hearing much, cannot understand anything from it, is to be taken for an *anâgâhlâl* (an incompetent judge).

Vastrâd vâcha kashâo bâmanyâo, a small, wide, silken dress ³).

1) This word is rendered in Pahlavi by "ra", which is evidently wrong: *yazaêsha* means "thou shalt worship".

2) See Yasna 31, 7. The Pahlavi translation which is here found, agrees with the one given by the Pahlavi translators of the Yasna; but its correctness is very doubtful. *Yashtâ* (instead of *yas-tâ*) is rendered by *mad*, "he has come"; (the meaning "receiving", given to it by Destur Hoshengji is unknown to me); the translators derived the word therefore, from the root *yâ* "to come", which is grammatically impossible; *mantâ* they take in the meaning of *padmân* "measure", which is another grammatical impossibility; if taken as a noun, it can be only a nomen actoris, from the root *man* "to think", signifying "a thinker"; but it never can mean "measure" or anything like it; in that case we should have to expect the form *mâna*. In my work on the Gâthas (see I, pag. 11, 131, 32.) I have rendered the whole passage: "who thought this first" i. e. invented it. I took *mantâ* as a verbal form (3^d pers. sing. aorist, middle voice) which is grammatically possible; it may, however, be taken in the sense of a nomen actoris; but the meaning of the sentence would remain the same. M. H.

3) The translation of this passage was left out in Destur Hoshengji's MS. I have supplied it here. The Pahlavi rendering does not appear to be correct, as *vâcha* cannot mean "small"; it means either "two" (from *dva* with *cha*), or "speech"; as

Karashô, a zone, climate. — *karashô-râzûm vyâkhanân*, a good administrator of a zone, who belongs to the assembly (i. e. well spoken of by the assembly of the good ¹). — *hapta karshuâm* ²), the seven countries, or seven zones. — *karshaschid frakârâjôish*, thou ³) shalt draw the *kêsh*, i. e. lines in magical circles. — *zemô karsh-vâo*, land fit for tilling. — *karshêcê*, (dative singular of *karшти*), a field for corn. — *khshathrô*, master, ruler, lord. — *shoithrô*, a country, a region. — *khshayô*, the king. — *khshayamana* ⁴), ruling, possessing. — *khshaçtô*, splendor (as in light). — *shaçtô*, wealth, property. — *shyâtô*, ease. — *shaitô*, marriage, merriment. — *shîçiti*, living, residence. — *khshuidha*, a sweetmeat, sweetness. — *stuiti*, praise. — *khshnuta*, pleased, satisfied.

Parshva, snow, hail ⁵). — *shustem*, melted, dissolved. — *shutasmê*, land,

the latter meaning is inadmissible here, we can only apply the first. *Kashâo bâmanyâo* are (grammatically) genitives of the dual from *kasha*, and *bâmani*; *kasha* is identical with the Sanscrit *kaksha*, Persian *kash*, "the armpit", and appears to have the sense of sleeve in this passage. I render the Zand words: "a dress with two wide sleeves". M. II.

1) Instead of *karashô*, *karshô* is to be written. The Pahlavi translation is neither exact nor correct; *karshô* does not mean *kishvar*, "a zone", which is *karshvare* in Zand, but "a line", "ploughing", "a furrow". *Vyâkhanâ* appears to mean "congregation", and not "belonging to a congregation". I render the two words: "the congregation for superintending ploughing". Compare the *fratres arvales* of the Romans. M. II.

2) The names of the haft *kishvar* "seven *kishvars*" in Pahlavi are as follows: 1 Arzeh, 2 Shaveh, 3 Fardidafsh, 4 Verdedafsh, 5 Vauru, 6 Vauruzaresht, 7 Khunaras bâmik.

3) The Pahlavi has the 3^d and not the 2^d person, as the Zand has. M. II.

4) *Khshayamana* as well as *pâtaakhshâ*, by which the word is rendered in the Pahlavi, are taken by the Desturs also in the sense of "certainty", "without any objection", "by all means", or "they are permitted to do so". [*Khshayamana* *apaitirita* appears to have been a title of kings. It bears, as to its meaning, a striking resemblance to the title *mahârâjasa apadihatasa βασιλέως ἀνικήτου*, i. e. "the invincible king" on the Indo-Bactrian coins. M. II.]

5) In Pahlavi this word is rendered by *parashveh*, which is the original word itself; but the meaning here is taken from *Yasna*, 68, 6. Westergaard, where the word *parshuyâo* occurs and is translated in Pahlavi by "snow" or "hail".


prepared for sowing ¹⁾. — *shudhem*, hunger. — *shenem* ²⁾, sword, utensil, pot. — *khshim*, lamentation. — *khshâtât*, he goes, stays. — *shaoshaiti*, it goes. — *fshu*, before. — *fshyô*, after. — *andhita*, unpolluted, pure.


VI. Words beginning with ma, mâ, or containing these syllables.

Mayad, destruction, decay. — *maîtê*, a measure. — *mâm*, I, me. — *mâ*, not (a negative). — *mâo*, the moon. In some places it means "measure" and "appropriate"; as, *khratumâo*, one who possesses the requisite knowledge. — *mâi*, the same as the preceding word (measure), as *vispem mâianuhê*, all the measures of Meher (mithra) the possessor of wide pastures. — *mâta*, mother, and also a measure.

VII. Words beginning with a, â, an, ai, etc.

Amâta, tried, experienced, examined (as a medical man). — *amana* : (*anâmâta* ²⁾) unexamined. — *amesha*, immortal. — *anaghra*, everlasting, endless (as, light, lustre, etc.). — *ainitôid*, without hatred, or ill-will. — *ainitôish* ³⁾, poor, one without money or means. — *airish tô*,

1) This word is rendered in Pahlavi by , which I read *shumaz* (*shûmiz* in Persian).

2) Some MSS. read *shnem*, but this appears to stand for *shenem*. The Pahlavi translation is , which can be read either *deg* or *tegh*; but the former is the most usual.

3) Both words, *ainitôid* and *ainitôish*, are evidently only two cases of the same word, *ainiti*, the former being the ablative, the latter the genitive, and cannot have such widely different meanings, as assigned to them here, by the Pahlavi translators. They appear to have confounded *ainiti* with *ainishti*, the latter meaning "poverty"; *ainiti* they seem to have traced to *aênanh*, "sin, hatred", with the negative *a*. But this appears to be nothing but an etymological guess. If derived from a root *in*, "to hate", we should expect *aininiti*, and not *ainiti*, as the negative *a* takes the form of *an* before words commencing with a vowel. We have therefore to derive the words either from *an + iti*, or from *a + niti*, or perhaps from the root *an*, "to breathe, to blow", (in Sanscrit). I prefer the second derivation; as *niti* can only mean "the state of being down, oppressed", *ainiti* must mean "ease", "easiness". This appears to be really the meaning of the word in

not wounded, uninjured. — *achithô*, unpunishable. — *achithrô*, invisible, unproduced. — *avare*, dust, earth ¹⁾. — *astâtô*, one who does not exist. — *apvatiê* ²⁾, to know well, to understand fully. — *apemô*, endmost, (sometimes it means topmost). — *âsperenô* ³⁾, a *direm* or *dirham*. — *as* and *âs*, he (she, it) was (3^d pers. sing. imperf. of *as* to be). — *âsu*, swift. — *asta*, bone. — *astaishum*, one who asks for an arrow, one who wishes for an arrow, (a warrior, or soldier). — *âstê*, he is sitting (present tense of *âs* "to sit"). — *â* ⁴⁾, that, this. — *ak-mâi*, to that, to him. — *amhâi*, victory ⁵⁾. — *ahmâkem*, we (genit. plur.,

Yasna 58, 4. West.; compare ainita Yasht 13, 3½. 51. as an epithet of the Fravashis. M. H.

1) This meaning rests on nothing but an erroneous identification of the Zand *avare*, which is a Gâtha form of the common *avanh*, *avô*, "help, assistance", (*avas* in Sanscrit) with the Pahlavi *avrâ*, "dust", which is a purely Semitic word. M. H.

2) The correct form appears to be *apavatayê*, dative of *apavati*. The Pahlavi translator derives it from *apa-vat*, "to know, to understand", and takes it in the sense of an infinitive of the purpose. But this interpretation is very doubtful, as we should, in that case, expect a crude form *apavataiti*, or *apavata na*. I take it as the negative of *pavati*, "putrefaction", meaning 'exemption from decay'. M. H.

3) This is a very remarkable word. That it means a particular weight, and not a coin, as coins were unknown at the time of the composition of the Zand-avastâ (we find nowhere any trace of them), follows from the inscription on a bronze weight which has been found near Abydos in Asia Minor. The inscription is in the ancient Aramæan character, and runs as follows: *אספרן לקבל סתרייא זי כספא*, which I read and explain: *asparan leqabbel satirayyâ zi kaspâ*, i. e. "an asparan for (weighing) the silver-staters" (a silver-stater is equal to two drachmas or dirhems). The interpretations mentioned by J. Brandis in his valuable work "*Das Münz-, Mass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen. Berlin 1866.*" (pag. 5½, 2.) are destitute of sense, and unphilological. *Satarayyâ* cannot mean "satraps", or "conservators of silver", as the interpreters have taken it. It is precisely the Pahlavi-Persian *istîr*, the name of a particular weight, and identical with the Greek *στατήρ*, which is by no means a Greek, but a foreign word, which the Greeks borrowed, along with their weights, from the Babylonians. The asparan-weight in question represents a talent, the highest unit of weight among the Greeks. M. H.

4) This word has never in Zand the meaning assigned to it here; it is everywhere a preposition, or postposition, like the Vedic *â*. The Pahlavi translators appear to have identified it with the Pahlavi *âi*, "this". M. H.

5) This meaning appears to rest on a complete misunderstanding, as *amhâi*

"of us"). — *ād*, then. — *ād*, thus. — *adha*, then. — *atha*, thus. — *ā* ¹), to. — *ātha*, smoke. — *agha*, badness, wickedness. — *āzōish*, the *āzōish deva*, one who is opposed or an antagonist to *khordād am-shāspand* (*āz* in Persian means also passion, lust, avidity, covetousness, etc). — *aghra*, *aghrem*, *sraghrem*, uppermost, the highest or superlative. — *ādihāta*, born in prosperity, lucky. — *arura* ²), a suit of clothes. — *aurvad*, swift (as a horse). — *awra*, a gentle breeze, zephyr. — *aora*, this side, here; good-looking. — *arēna*, unopposed. — *aēthrapaitish*, a herbad, the first clerical title or order; a tutor. — *arem*, contented, content; complete. — *aratō-kerthino*, celebrated for making *yazeshne* (offering, etc.).

Ātare-vakhshō, a fire kindler, an officiating priest called *rāspi*, who is in company with the *zōta*, when performing the *yazeshmē* ceremony. — *ātare-vazanō*, a fan to kindle the fire. — *ātare-kereta* (*ātash-kerdār*), the vessel in which fire is placed. — *ātare-taraēnaēmād*, the square stone to put the fire-vessel on, or the inner vessel in which, after filling it with ashes, fire is placed. — *ātare-marczanō*, the fire extinguisher. — *ātare-frithitemcha*, one who consecrates the fire; the high priest.

Aberctem, water bearer (traditionally the name of an angel who stands in his respective place with *Havanân* and the other five angels, at the time of performing *yazeshne*; see *Visparad* 3.). --- *āsnatārem*, the *āsnitār* (an angel, co-operator with the above-mentioned angels; one who has good wisdom, or one who purifies or washes another). — *ārmata*, having a contented mind, the *ārmaiti*, an epithet of earth,

is nothing but another pronunciation of *ahmāi* (dat. sing. masc. of the demonstrative pronoun). M. II.

1) In the MSS. is 𐬨𐬀 *pad*, "master", "lord", which appears to be miswritten for 𐬨𐬀𐬀 *padash*. [This is a misunderstanding; *pad*, which is the same as the preposition *paiti* in Zand, is quite a correct rendering of *à*, "to"; the suffix *ash* is not wanted here. M. H.]

2) *arura* is rendered in Pahlavi by 𐬨𐬀𐬭𐬀, which can be read either "*rakht*" or "*rād*"; the former means "a suit of clothes", the latter signifies "a benefactor", "a generous person"; but as in the Zand *avastā* "*rāta*" or "*dāta*" is generally used in the latter sense, I have adopted the former here.

which is called *Espândamad Amshâshpând*. — *athâuronô*, thus agreeable ¹⁾. — *avaiad*, that, that much, as much as. — *avâyâd*, there. — *adhâd*, then, afterwards.

VIII. Words beginning with v.

Visô, street, abode, house, place. — *vîspa*, all. — *vistê*, ugly, bad. — *visê*, they accept. — *vastra*, clothes. — *vasmi* ²⁾, desire. — *vahmân*, prayer. — *viñdad*, may he obtain, get. — *vidush*, one who knows, intelligent. — *vitasti*, a span. — *vafra*, snow. — *vaohkhtê*, he told, said. — *vô*, you. — *vana*, a tree, a forest. — *vanuitê*, he will lessen, decrease. — *vanatām*, one who decreases. — *veredvô*, smooth, fine, (generally applied to aromatic wood for fire). — *vîu-saiti*, rising, (of sun, moon, etc.). — *vaikayô*, witness. — *vchrkahê*, wolf. — *varekahê*, leaf. — *vanare* ³⁾, well informed, one having much knowledge of a thing. — *vañkrem* ⁴⁾, very courageous, very round. — *varechão*, a discriminator, one who distinguishes between things. — *varethra*, victorions, successful. — *vacha*, a word. — *vâchem*, voice, speech; in some places it means also sin. — *vâtem*, air, breath, wind. — *vadhairayosh* ⁵⁾, a channel of water, a flowing canal, a spring. — *vakāvarôish*, a meandering stream. — *varedhaya*,

1) This rests on an etymological misconception; it seems the Pahlavi translator took the Zand as two separate words, "atha" and "uruno"; but the word means "priest", "clergyman", which meaning is too well known to admit of any doubt.

2) This is no noun, but the first person, present tense, active voice of *vas*, "to wish". M. H.

3) The Pahlavi word 𐭧𐭥𐭥𐭥𐭥𐭥𐭥 by which *vanare* is rendered, can be read *veshâgâh*, and also *nasâkash*. The former means "intelligent, or well-informed"; the latter signifies "one who drags the *nasâ*", i. e. dead bodies. This is an animal, a kind of wild cat, which digs holes, and carries off the bones, flesh, etc. of dead bodies from the grave-yard. In Hindi it is called *ûd*, in Gujarâti *vanôrûn*.

4) *kabad gond* (or *gord*) by which the word is translated in Pahlavi means "very rough", "coarse", and also "very courageous"; *gord* stands perhaps for *gird*, "round".

5) In Pahlavi it is very obscure; 𐭧𐭥𐭥𐭥𐭥𐭥𐭥 can be read *nâhar*, *vahar*, *nakhâr*, or *nehër*; here I have adopted the last.

growth. — *varô*, a cave, an excavation. — *vâraitî*, it should rain. — *vareshyô*, heroism. — *vaēm*, we. — *vaêdhayama*, I invite, invoke. — *vaēnad*, he should see. — *vadhagha* (*vugh*), a tyrant, (an appellation of *Zôhâk*, king of Persia). — *varanava*, a fall. — *varcina*¹⁾ (*varsak*), a bit of cloth, or small bag, in which medicines or drugs are put. — *vaidhîm*, knowledge, intellect, information. — *vâstrayaihvâ*, agriculture. — *vôhâ*, good. — *vahishtem*, best. — *vâthwa*, flock, herd (multitude of cattle, animals, or men). — *verenuvad*, getting, following, believing. — *voithwa*, plastering, cement, plaster, incrustation. — *vostrem*, acquiring. — *verezgad*, taking, adopting, laboring. — *veredvô*, smooth, fine. — *verenyatê*, delivery of a child prematurely. — *varetata*, surrounding. — *vartô*²⁾, good, beautiful, a dance. — *vichidârô*, a reciter of *gâthâs*. — *vichâ*, without, by, through. — *varakhdlia*, said, told. — *vaēijô*³⁾, pure. — *vaihânô*, good men. — *vaitê*, concealed, hidden. — *vairi*, spring, beginning of summer.

IX. Words beginning with u.

Us, content, happy. — *urvathô*, a friend. — *urvaēsô*, an open field (without any buildings), an extensive plain. — *urvaēsa*, circle, surrounding. — *us*, high up. — *urva*, soul, spirit. — *una*, less, little. — *nva*, both. — *uta*, thou, thee. — *uzgô*, it comes up, rises. — *ushta*, good, blessed. — *ush*, death; dawn; understanding, judgment⁴⁾. —

1) This is doubtful; the translation is written in Zand character, *varsak*, which has the above meaning; but in other places *varena* is translated by 𐬕𐬀𐬎 *kâmak* (desire, hope, etc.).

2) In Pahlavi this word is rendered by 𐬕𐬀𐬎, which I read *vasht* and translate accordingly.

3) The Pahlavi term in the MSS. is 𐬕𐬀𐬎 ‘rising’. This is a mistake for 𐬕𐬀𐬎 which signifies “pure”; on which account I corrected it here accordingly, as in *Avastâ* it means “pure” throughout, and not “rising”; compare the Persian, *vizeh*, *avizeh* and *vijak*.

4) The various English terms applied here, are only translations of one and the same Pahlavi word, *hosh*, *osh*, or *ush*, which may have any of the meanings assigned to it here by the translator. M. H.

ushtatâtem ashîbya good conduct proceeding from rectitude or purity. — *ubdaēna* ¹⁾, clothes made of leather. — *urvaēdēs* ²⁾, belch, stench, dirt. — *urudhidhiēti*, *ārād* ³⁾. — *unem*, less, deficient. — *ughrem*, powerful, overcoming, triumphant, victorious. — *uruthad*, a tree.

X. Words beginning with p.

Parâta, questioning, asking. — *peretush*, way, path, a channel. — *perçnem*, full. — *perendî*, a discussion, a controversy. — *perendîu*, a youth. — *pâta*, protect, guard (2^d pers. plur. imperative). — *pâdha*, foot, leg. — *paiô*, milk. — *pitum*, father, and also "bad". — *paēsa*, leprosy. *pukhdha*, five (the fifth). — *pâñchâstem*, fifty. — *pañchasata*, five hundred. — *pârem*, a debt. — *pairiçtê*, disease, pain, hurt, malady; a low wall in front of a house. — *peshotanush*, tanâfur, one who cannot pass the bridge chinwad after his death on account of his sins. — *pathô*, path, roadway. — *pâsunush*, dust, mud. — *perenâ-vayâo*, blessings. — *paosh*, rotten, old, weak. — *ptad*, he should fall ⁴⁾. — *paitiētê*, patet, a kind of confession and repentance of sins. *paitî*, a head, a chief. — *pusām (avarsar)*, a crown ⁵⁾, a diadem, the head.

1) In the Pahlavi, *ushtatâtem ashîbya* is translated by tateh 𐭮𐭲𐭮𐭲, which has no sense here. It appears to me that the meaning was, by some mistake, left out in the MSS. As the Pahlavi *tatah*, "clothes made of leather", translates the Zand word *ubdaēna* (see Vendidad 7, 15. ed. Westergaard), I have introduced the latter into the text (see my note pagg. 23, 24), and translated accordingly.

2) In D. J. it is *urvaēzâm aēdhô*, and in Pahlavi *drunak*, which means "the inner part of the belly", or "rainbow", but in all other MSS. it is in Avastâ "*urvaēdhās*", and in Pahlavi 𐭮𐭲𐭮𐭲 *airogh*, and is given here accordingly.

3) *Destur Hoshengji* has left both the Zand and the Pahlavi words unexplained here. The meaning of *ārāt*, or *airāt*, by which *urudhidhiēti* is translated, is just as obscure as the original; *urudhidhiēti* can be traced to the root *urudh* = *rudh*, *ruh*, in Sanscrit "to grow"; it appears to be a compound of *urudh* "growth" with *dhā*, which is used for the formation of denominatives (see my Essays on the Sacred Language, etc. pag. 60); it would simply mean "he grows". M. H.

4) This explanation is not quite correct; *ptad* is no potential, but the 3^d pers. sing. imperf. of *pat* "to fall". M. H.

5) It appears that *avarsar* here stands for *afsar*, i. e. the thing which is used above or over the head or forehead, a crown.



XI. Words beginning with m.

Mithwa, mixed together, coupled. — *maḍ*, with. — *merezu*, a border or boundary of a country. — *moshu*, swiftly, immediately, at once. — *mustemeshô*, myrtle. — *mas*, much, more, greater. — [*vavachata*, he makes] ¹⁾. — *mayâo*, cohabitation. — *mām*, me. — *mimarô*, a constant reciter, a repeater. — *magha*, a bachelor ²⁾. — *mazdayasnô*, a worshipper of Ormazd (God). — *mashyô*, man, people. — *mruta*, injured, infirm. — *merezândi*, *murâ* ³⁾, belly. — *madhu*, wine. — *mezhdem*, reward, remuneration. — *muthrem*, urine. — *myaêshi*, to make water. — *maghna*, naked, nude. — *maghem*, “magh”, stones arranged to sit on for *barashnum* or the cleansing of the body by bathing. — *makhshi*, a fly. — *merekhsh*, to crush, to destroy, to kill.

4) This explanation is evidently wrong, as the word is only derivable from the root *vach* "to speak". As to the form, it appears to be a dual form of the perfect tense, or a kind of pluperfect, in the 3^d pers. sing., middle voice. M. H.

2) This explanation rests entirely on a misunderstanding of the difficult passage Vend. 4, 17. West.: yatha magavô fravâkshšōid, which is rendered by the Pahlavi translation as follows:

chasûn mûn pavan maghî panâj sâtûnt yekavvimûnîd agh
 nesâman loit, "just as he who may enter the state of maghî, i.e. the state of not
 having a wife". This latter remark does not refer to a state of celibacy, but only
 to a temporary abstinence from having intercourse with a wife, while being enga-
 ged in the great Barashnom ceremony. As the word nâirivaitê "having a wife"
 is mentioned in the preceding sentence, and the passage contains throughout such
 contrasts, as visâi evisâi, etc., it was concluded that magavô must have a mean-
 ing opposed to nâirivaitê; but it is to be borne in mind that the structure of
 the other sentences differs from the one in question; magavô does not form any
 opposition to nâirivaitê; but the one expected (anâirivaitê) has been left out.
 Magavô means here the same as it does elsewhere, "a magian priest"; particularly
 one who performs the magic ceremonies. (See my *Essays on the Sacred Language*
 etc. pag. 66). M. H.



3) These words are not fully translated; in D. H. and D. N. a blank is left, after which is written  but in D. J. it is , according to which I took it here for garojdaman, i. e. belly.





XII. Words beginning with s

Saidhē, contentment. — *saitē*, desired, wished, got. — *sucha* ¹⁾, a looker-on. — *sukem* ¹⁾, to look. — *svô*, benefit. — *sēvishta*, one who desires a benefit. — *schindayađ*, a break, a defeat. — *sidhiad*, he wishes, desires. — *stri*, a female. — *spakhshtim*, a protector, a guardian. — *sruta*, renowned, celebrated. — *srîrô*, one having a good sight. — *stâta*, standing. — *sakhti*, decaying, ending. — *srvatô*, a fine. — *stakhtô*, contending, obstinate, oppressing. — *stakhrô*, terrible, impudent, large. — *stenbya*, a quarrel, an opposition, anger, hatred. — *sônha*, a measure, a cash calculation, a number. — *skaptem*, wonderful, surprising. — *sadayad*, he wishes or desires. — *srayad*, sung, chanted. — *snâtô*, washed, bathed. — *snâvare*, (*shnâ-var*) ²⁾, a bow and arrow, or a bow-string. — *smus*, he may or will benefit. — *srunaoiti*, hearing, paying attention. — *sañhem*, a word. *sañhad*, he said. — *sûrô*, heroic, having a supernatural power. — *srita*, made over, handed up.

XIII. Words beginning with f

Fradathâi, furthering. — *fedhri*, father. — *frim*, friend. — *frâs*, over, up. — *frasasta*, well-known, lauded. — *frayarê*, to-morrow. — *fraçshta*, fully, abundantly. — *fshuta* ³⁾, cheese. — *fshyô* ⁴⁾, milk.

1) These words are rendered in Pahlavi by "a looker-on"  and "looking" , which are evidently correct. The Desturs identify them with the Persian *sozashne*, "burning" and "to burn".

2) By a mistake in the original MS.  *shosar*, was written instead of  *shanâr* ( and  being much alike) and the word was then read *shosar*, "seed, sperm", which is evidently wrong, as in the 14th fargard of the *Vendidad*, the word "snâvare" is translated by *shanâr* and not by *shosar*.

3) Corrected from *peshuta*,

4) Corrected from *pashuyô* as in *Yasna*, 10, 48. *Westergaard*, and also according to the alphabetical arrangement.

XIV. Words beginning with d.

Dahmô, pious, religious, godly, devout. — *dakhmô*, a tower of silence, a tomb, a grave. — *daēvayađ*, he should look. — *dazdi*, give! (imperative). — *darevađ*, he showed, he saw. — *dakhshta*, a mark, a sign (a natural or physical defect). — *dâshta*, made. — *dazhad*, he inflames, he burns. — *darezera* ¹⁾, vigorous, powerful. — *dush-sra-vanhê*, having an ill word. — *dush-sastish*, ill-advising, ill-teaching. — *dush-dâma* ²⁾, having a bad creation.

XV. Words beginning with j.

Jinâiti, he exhausts, it decays. — *janađ* ³⁾, killing. — *jum*, living. — *jafra*, a den, a cave, a ditch. — *jimâđ*, he may reach (3^d pers. conjunctive, present tense), should reach. — *jakhshavâo* ⁴⁾. — *jatañ-hađ*, to arrive, to reach. — *jareta*, to take. — *jaidhyađ*, he asked. *jaêsh*, whoredom, adultery.

XVI. Words beginning with b.

Baêshaza, healing, health. — *đbaêshâo*, injury, harm, hurt, sickness. — *baê*, two. — *bâdha*, always, ever, constantly. — *bagha*, a lot, a part, luck. — *buyâđ*, may he be! (used in a blessing) ⁵⁾. — *bakhdhra*,

1) In D. H., which has often *q* dh for *s* z, it is *daredhera*. In Pahlavi it is *𐭩𐭥𐭥𐭥*, which I read *sakht*. I corrected it here to *darezera*, as the word occurs in the *Ardibehesht Yesht*, Westergaard 3, 5. with the same meaning.

2) Corrected from *𐭩𐭥𐭥𐭥𐭥𐭥* to *𐭩𐭥𐭥𐭥𐭥*, as the word occurs in several places in the present *Avastâ* in opposition to *𐭩𐭥𐭥𐭥𐭥* *hudaô*.

3) This cannot be the meaning as to the form. *Janad* may be a third person sing. imperf. conjunctive of the root *jan*, "that he might slay". It can be also taken in the sense of an indicative, "he slew". M. H.

4) This word has no Pahlavi translation in any MS.; therefore no meaning is given here. [It is very likely the past participle, active voice, of the desiderative of the root *zan* "to slay, destroy", meaning "one who had the desire of destroying". M. H.]

5) See about this form of the precativ, my *Essays* pag. 67. M. H.

uncastrated, not gelded (as bullocks). — *bañdāo*, a band, a tie. — *bañtāo*, sick, unwell. — *barethra*, pregnant. — *byaṇha*, fear. — *baodhō*, life, spirit. — *baodhainhō*, a seeker, one who searches. — *bishish-framdtō*, a well experienced doctor (in medicine). — *baoshem*, freedom, liberation. — *buji*, released, liberated, saved, free. — *bashi* ¹⁾, a cucumber. — *bāthrō*, difficult.

XVII. Words beginning with r.


Raēva, having splendor. — *rafnē*, happiness, pleasure, merriment. — *raērē*, benevolent, generous. — *razō*, well arranged, decorated and adorned. — *rāshtem*, true, just. — *rājim*, a wound, a hurt. — *radhad*, he grew up. — *raochanhem*, light.


XVIII. Words beginning with t.

Tātō, lasting, duration, current, continuous. — *tacha*, flowing. — *tācha*, also he, and he, and that. — *tañchishtem*, most vigorous, very strong. — *taremanō*, most vigorous, very strong. — *taremanō*, small. — *tāya*, (instead of *tāyu*) a thief. — *tām*, thou. — *tushish* ²⁾, a spade, a hoe, a gardener's sack. — *tanumāthrō* ³⁾, one who has command over his body, active, hard-working, or a most obedient person. — *tashad*, he formed, he created, he made. — *taradhāta*, a destroyer or breaker of things.

XIX. Words beginning with ch.

Charetu-drājō, an open field for riding, a square piece of ground, a square course for horses. — *charetām*, workers, doers. — *chaēteñti*,

1) In Pahlavi it is written , which I have read bujinak (cucumber), but if taken for the Persian word buzinah, or bōzanah, then it signifies "figs, an ape, or a bud which is not expanded".

2) If the Pahlavi  is pronounced tusht, it means a "hoe" or a "spade", but if it is pronounced tarsht, it means a "gardener's sack"; here the former signification is more suitable than the latter.

3) tanfarmān (in Pahlavi) is an appellation of the angel Sarosh; it is taken in the sense of "most obedient to God".

plainness, obviousness, clearness ¹⁾. — *chithra*, seed, progeny or organism, — *chitha*, a punishment, an atonement. — *chakana*, a wish, a desire, — *chaiti*, how many? how much? — *chârâm*, reparation, remedy, redress. — *charetutârô*, very active, one who makes great efforts. — *chinmanô*, esteem, love. — *chistish*, a wise man, a philosopher. — *chinaiêmi*, I pray, I implore.

XX. Words beginning with z

zasta, a hand. — *zastavad*, mighty, able, one having power, might or means. — *zi*, for, because, why, (a causal particle). — *zyâm*, winter, snow, cold season. — *zita*, an increase, as in adorning or arranging something. — *zusha*, hurt, injured; asked, wished ²⁾. — *zaoshô*, a pleasure, a wish or inclination. — *zushta*, a derhem, a Babylonian coin, and also a Persian coin. — *zaothra*, “zor”, the consecrated water used in the Yazeshne ceremony. — *zâvare*, strength, power. — *zañta*, meaning, a commentary. — *zâo*, earth, ground. — *zâthva*, born, created. — *zmana*, remuneration, reward. — *zra*, time. — *zarva*, declining age, old age. — *zâeshô*, ugly, awkward. — *zâm-aioû*, a son-in-law. — *zâcnaiha*, watchful (in sleep, as a dog asleep). — *zagathad* ³⁾, he separated, parted, fled, disappeared. — *zgeresnem* ⁴⁾,

1) This explanation is certainly a mistake, as chaētenti can be only a third person plural of the present tense, of a root chaēt, or the participle, present tense, in the feminine gender, of the root chit, “to know”. In the latter case it corresponds exactly with the Vedic form chetanti (Rigveda Samhitâ 1. 3, 11, where it refers to the goddess Sarasvatî) which the commentator explains by jñāpayanti “she who makes known”. M. H.

2) According to the Pahlavi mode of pronouncing, it can be read khusteh or khâsteh, and I have accordingly given here the signification of both words.

3) In all MSS. it is gathad, which appears to me to be miswritten for zagathad. As the preceding and following words commence with z, I have corrected it to zagathad. In Pahlavi it is rendered by 𐭪𐭣𐭥 which, I think, is also miswritten for 𐭪𐭣𐭥, as in the 9th fargard of the Vendidad 46, ed. Westergaard, the word zagathaitê is translated in some copies with 𐭪𐭣𐭥 in others with 𐭪𐭣𐭥, both of which mean “apart”, “asunder”. I have accordingly corrected both Avastâ and Zand, from gathad and duist, to zagathad and joid.

4) This word is corrected from zgeresnem to zgeresnem, as the writers of

round, circular. — *zurô-beretâo-avaretâo*, one having strength and money (a strong and wealthy person). — *zeredhaiêm*¹⁾, heart (the word is also taken in the sense of violent, hard). — *gâda yâtu-meñta*, a great sorcerer. — *zatô*, stricken, beaten.

XXI. Words beginning with g.

Gateê, he reached, he has gone. — *grehmô*, a bribe, a gift. — *gerew-nad*, he may take. — *gê*²⁾, whoredom, adultery. — *gava*³⁾ (*gôh*), hand of a wicked person. — *gudhra*, mysterious, secret. — *gushta*, he may listen or hearken. — *geredha*, a hole in the ground, a burrow. — *gâem*, soul, life; and also *Gayômar*d (the name of the first Persian king of the Peshdadian dynasty). — *gām*, cattle (such beasts as cows, sheep, oxen, etc.). — *garezhdā*, complaining, murmuring, a cry against injustice. — *gâthwô-shtachad*, one who repeats the *Gâthās* constantly to learn them by heart⁴⁾. — *gavâstryâvareza*, agriculture.

XXII. Words beginning with gh.

Ghnad, he killed, or destroyed. — *ghnâd*, may he destroy! — *ghenâo*, women.

the MSS. often confound *g* s with *gh* g. The word occurs in the Vendidad 14, 10. Westergaard, where he preferred *uzgeresnô*, but he also found *zgeresnô* in K. 1, 2, 9. Dr. Spiegel has *uzgeresnô* in his edition, page 41, and the same is also in the edition published in Bombay under Destur Edul-Dârû Sanjânâ in the year 1201, Yezdegard; in some MSS. *g* is often written *gh*, which resembles *gh* s very much; hence the mistake.

1) This word is not translated in the Pahlavi. Its Pahlavi meaning is given from Vend. 1, 4.

2) This stands instead of *jê*.

3) *gava* here is taken as the hand of a wicked person, but in some other place it is taken in the meaning of "tongue".

4) This explanation of the Pahlavi translator is evidently a mistake, as *gâthwô* cannot be identical with *gâtha*, "a stanza", but is *gâtu*, "a place", with the *ô* in which the first part of compound words often ends. The meaning of the whole is unknown. M. H.

XXIII. Words beginning with th.

Thrāfđhō, descent of an angel upon a particular day, a favored person ¹⁾. — *thrāthrā*, adorning. — *thnātō*, acceptance. — *thwām-khratush* ²⁾, he sings. — *thanavañta*, lazy, sluggish, unwilling to work. — *thamanem*, industrious, independent, a co-operator, heroic, manly. — *thrañ*, the mouth. — *thristem*, thirty. — *thrāyōsata*, three hundred.

XXIV. Words beginning with h.

Hareta, a head, a chief, a master. — *haosravanhē*, pertaining to royalty, kingdom or the royal dynasty. — *hakha*, a friend. — *hadha*, with, at once, together with. — *haīta*, existing, public, known, evident, clear. — *haithi*, public-spiritedness, a public benefaction. — *haiti*, it is. — *hvām*, self, himself. — *hichitā*, purity, cleanliness. — *hikhshad*, he rises ³⁾. — *hinchad*, he sprinkled. — *hikush*, dried, free from moisture. — *haēna* ⁴⁾, an army. — *hañdāta*, having the same gift. — *hañkārayaēmi*, I accomplish, or I perform a ceremony. — *hadhairō*, the end, as it is said *hadhairō pām mazdāi ukhdhām*, protecting at the end are the words of Ormazd ⁵⁾.

1) The original meaning of *thrāfđhō* is "descent", but technically it is taken as a descent or alighting of an angel for making a revelation, etc., which is called in Arabic *tanzil* and *vorūd*.

2) It appears that this is a quotation from some unknown Nosk. The passage is not completely given here, either in *Avastā* or in *Pahlavi*. In the *Pahlavi*, there is only the word 𐭮𐭲𐭩𐭥 *sarāed*, which stands as a translation for both words in the above quotation.

3) The *Pahlavi* interpretation here rests only on the similarity of sound which exists between *hikhshad*, and *akhīzed* "he rises" (in *Pahlavi* and *Persian*). It is only one of the numerous, bad, etymological guesses with which the *Pahlavi* translations abound. Etymologically, *hikhshad* can be only derived from the root *hinch* "to sprinkle", of which it is an aorist form. M. H.

4) Corrected from 𐭮𐭲𐭩𐭥𐭥𐭥 *zhaēna* to 𐭮𐭲𐭩𐭥 *haēna*.

5) This translation can be hardly correct, as *ukhdhām*, which is an accusative, has been taken as a nominative by the *Pahlavi* translator. As the real meaning

XXV. Crimes and offences. ¹⁾

Baodhajaḍ (*bodozéd*), the name of a sin. — *baodhō-jārshtahē* (*bodyokvarsht*), when one wilfully kills another, or knowingly persuades others to destroy or kill another person, doing a wrong thing to make worthless a good act of another, etc. — *bodyozad*, the wish to do another person wrong, ill using any one or anything, and all sins of a like description (save the *bodyokvarsht*). — *kādyozad*, the same as the above, the ill-usage of cattle or man; it is included in the *hamimāl* or *robānik* sins. — *astaraspān*, making oneself the head of the sinners. — *yātukhta* (*jādūk-gobashnīhā*), the sin, when one threatens another to kill him by sorcery, or intends to use sorcery for destroying or ruining another. — *dudhuwibuzda* (*sahm numācshnī*), a sin, such as threatening to kill with uplifted weapon, or threatening to torture another person. — *vāiti* (*khāishnī*), a sin, such as pursuing another with malicious intent to kill or injure. — *hañderekhti* (*handarakht*), a sin, such as maliciously and secretly ruining or injuring another person. — *mithōsāst* (*kadbā vajārashnī. va āmojashnī*), a sin, such as giving a wrong explanation or instruction, or misleading another, or wrongfully abating another's dues; this is called *mēdyosāst*. — *avāunhičiti* (*aingahān*), a sin, such as recklessly dashing another to the ground, or against hard projections,

of *hadhanrō* (which occurs nowhere in the present texts of the Zand-avastā) is uncertain, it is impossible to give any satisfactory explanation of the passage. M. H.

1) The text of this chapter is too corrupt to admit of any accurate translation. In the following, only the general sense is given. [Many of the Zand words are not given in their original, but in a somewhat corrupt form which probably represents the popular Persian pronunciation of them. Thus we find *mithō-sast* instead of *mithō-sasti*, *avāvaresht* for *avāvareshti*. *Bodyozad* appears to be no proper Zand word, but an old Persian one, the original form having been *bodyozati* which would correspond to *baodhō-jaiti*, "the slaying of the life (soul)", in Zand; just as *baodhō-varshta* in Zand was *baodyo-varshta* in the old Persian, as may be seen from the Pahlavi *bodyok-varsht*; the Iranian words in Pahlavi always represent Zand, and no old Persian words. *Kādyo-zad* appears to be also an old Persian, and no Zand word. The explanation of these criminal terms is probably correct on the whole, but it appears to represent the views of a particular school of priestly lawyers. M. H.]

so as to cruelly injure him, without intermission to the last. — *frasyadhjaiti* (*frâz sapojashnî*), the sin of driving another to desperation, or stabbing or wounding him, without ceasing. — *ava-thware-sahê*, the sin of cutting or wounding, and causing blood to flow. — *qarahê* (*khôr*), the sin of wounding any one and causing the blood to flow, or retarding the cure of a wound and thus increasing the injury. — *shuâs*, a sin like *haram*, that is, pride. — *âgreft*, the sin of raising a weapon to injure an innocent person. — *avâvaresht*, the sin of advancing on an innocent person, with a raised weapon, in a threatening attitude. It is also called *avâvaresht* when the assault is nearly perfected. Maliciously stabbing is called *ardâsh*; if the wound is serious, it is called *khôr*; and if much blood flows, and the wound is great and serious, it is called *bâzâ*. For all which crimes the delinquent is liable to punishment besides *patêt* ¹⁾. — *âgreft*, *avâvaresht*, *ardâsh*, *khôr*, *bâzâi*, *yât*, all these are the sins of cutting and wounding, or disfiguring by degrees, and the *kerfeh* (or the good works and atonement) and punishment are meted according to, the nature of the offence, as well as its degree and aggravation. — *Peshôtanrsh tamum pairyētê*. The explanation is a *tanâvanâr*. They call three hundred other sins of the same quality and measure, *tanâvanâr*; they have the nature and the name of *tanâvanâr*, which may still increase. — *jav* ²⁾.

Khrasyô (*khrosch*), one who runs or cries after another threateningly. — *voî* (*khîsidch*), making one terrified (and so injuring him). — *zyêd* (*zînûdâr*), one who injures through violation of the law. — *hazô* (*satâmch*), injured, wronged or oppressed. — *tâyô*, hidden or fled (as a robber). — *tâyushâoscha*, an abettor of thieves, a thief, or a

1) In the fourth fargard of the Vandidâd, there is the same interpretation given.

2) The following sentences are hardly intelligible, and have been left untranslated by Destur Hoshengji. The passage from *hangâm* to *tobân kamêst* is evidently an interpolation. It contains a quotation from the *Sakâdum Nosk*, which is no longer extant, in which it is said that "the fire (the son) of Ahura-mazda is thripithwôdhu in summer, and bipithwô in winter". Pithwa appears to mean a part of the day; compare *arem-pithwa* Yasna 44, 5. West. "noon, midday". The meaning seems to be: the fire has three times a day in summer, and two in winter, as *Rapithwan* (noon) *Gâh* comes together with *Havan Gâh* (from 6 o'clock in the morning to noon). See pag. 76. M. H.

nest of rogues are all called by this name, and are punishable in the same manner as thieves of cattle, both man and woman. The atonement is *pañchadasa pasvô sraoni masáo* ¹⁾).

XXVI. Miscellaneous words.

Pâdhanuhañtem, deserving of remuneration. — *pasushurvân*, the shepherd-dog, one like a shepherd-dog who guards the flock. — *pârem*, a debt. — *pafrâcta*, the act of repaying debts by instalments; one who is thriving and satisfied, or happy and healthy. — *vizuta*, trade, merchandize. — *vavâstrinâm*, a husbandman, or agriculturist. — *kavachið anhão zemô*, anywhere on this earth. — *kaschið anhêush astvatô*, every one in this world. — *chadcha ashaonô stôish*, any one from amongst good and pious men. — *yaçtushâda*, one who is capable of hearing and speaking. — *nixentem*, one who is born in the house ²⁾).

XXVII. Measures of length, and of time.

Padhem, the measure of a footprint of fourteen inches (or finger-breadths). — *vitasti* ³⁾, a measure of twelve inches. — *dishta*, a measure of ten

1) This passage has been left untranslated by Destur Hoshengji. The sense is not clear as the Pahlavi translation does not appear to agree with the Zand text. The latter has only one measure, *sraoni-masáo*, but the Pahlavi has two, *bâzeh-masâ* "of the length of an arm", and *sîna-masâ* "of the length of a breast". Both expressions may be interpretations of *sraoni-masáo* which must signify a certain value. As this is preceded by *pasvô* (*pasavô*) cattle, the whole may mean "fifteen pieces of the *sraoni* weight, each of the value of a piece of cattle". This view seems to be taken by the Pahlavi commentary. The value of a *gospand*, "sheep", is calculated at twelve silver pieces, and thirty *zozan* of full weight; *gospand* is the translation of *pasvô*. The *sraoni* was a measure which had a certain weight, and a certain length; it had perhaps the form of a sheep, or a cow, or their figures on it. The first is the more likely as the Assyrian weights which have been found, show the forms of animals, such as a duck, and a lion. M. H.

2) The meaning and etymology of this word call to mind the Sanscrit *nija* one's own, as a slave, servant. The form of the Zand word is however different; it is an active participle of the present tense of the root *zan* "to produce" with the preposition *ni*. The meaning "born in the house" becomes thus somewhat doubtful. According to etymology it would mean "producing as one's own". M. H.

3) This word is found in the same form and meaning in the Sanscrit, *vitasti*. M. H.

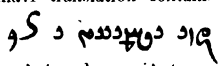
inches. — *uzashta*, a measure of eight inches. — *gaēm*, soul. — *gāim* ¹⁾, a measure of a footmark. In the Vandidād, it is of three footmarks; in other places, of only one footmark. — *chavaiti aētshaya*, how many inches? — *yatha vā gāmān dvacha dashcha antare thwām* ²⁾, as much as twelve footmarks, or twenty-four footmarks. — *bish aētavaḍ dakhshmaithish yavaḍ yijaiastish*, two *dashmēst* ³⁾ are one *yojēst* ⁴⁾, and two *yojēst* are equal to one *tadchar* ⁵⁾. — *tadhaō bish aētavaḍ hāthrem yavaḍ tacharem*, a measure of three *hāsar* is one *tachar* ⁶⁾. There are several kinds of *hāsar* to measure with, as in measuring land it is like a *farsang*, that is, a measure of one thousand footmarks; also in walking. A *hāsar* is also applied to the measure of time, i. e. night and day.


• *Ayare*, a day, half of which is called *fraiar*, and another half is *uzīr* ⁶⁾,

1) This form can hardly be correct. We ought to expect *gāma* instead of *gāim*. M. H.

2) The Pahlavi translation of the Zand passage contains more than the original. It appears that the latter, as is often the case, was not given in full. The Zand passage knows only of "twelve steps", but the Pahlavi mentions besides them "twenty-four steps" also. The words *antare thwām* "between thee, within thee", are rendered by *andarg robashne* "within the walk, the course", which must rest on some misunderstanding, as *thwām* can be only the accusative of the pronoun of the second person, and can by no means have the meaning of "going, walking". M. H.

3) These terms of measure are unknown.

4) The Pahlavi is not in accordance with the Zand original. The latter means "a *dakhshmaiti* is twice as much (double) as a *yijaiasti*" (two names of measures which are quite unknown). The Pahlavi translation contains the addition: "a *yojēst* is equal to a *tachar*". The words:  are an interpolation, representing the view "that a *dashmēst* and a *yojēst* are equal", which contradicts the sense of the original. M. H.

5) The Pahlavi does not agree with the Zand. The word *tadhaō* as it is written in the MSS., is not translated in the Pahlavi. It does not appear to mean "a measure", and is very likely a clerical error,  to be read as *tachar*, being written in the Pahlavi character. The meaning of the Zand original is: a *tachar* is twice as much as a *hāsar*. M. H.

6) *Frayar* and *uzir* are Pahlavi forms of ancient Persian words, the primitive forms being *frayara*, and *uzayara*, the former meaning the first part of the day,

vaśśād, the turning of the pure. Both these parts are counted in the *aiwisrúthrem* (*Gáh*). The third part is *ushām surām* (*hosh c* *avśár* in Pahlavi) with which the *osakhūn* (*Gáh*) commences. The fourth part is *raochanhūm fragatōid*, when the light and dawn commence; that part is also included in the *Hāvan-gáh*.

[illegible]

The following is a translation of the Zand text: "from which time (of the day) begins the filling (in, and consecrating) of the good waters? i. e. during what time of the day may the waters be consecrated? (Answer). This lasts from sunrise to sunset in the summer (about the winter nothing is stated). He who brings the zaôthra (holy water) after sunset (and) before sunrise does no better work than if he should drag secretly (with malicious intent) the cloth of the water-poisoning demon Azhi". The Pahlavi commentator remarks, that the ceremonies are to be performed during the day, and that one is only permitted during that time to bring the Zor. This is quite in accordance with the sacrificial customs of both the Parsis and Brahmans. No ceremony, no Izeshrê, no Afrigân, or Darûn, can be performed at night. From this circumstance it is evident that the time from hû-vaks-hât to kûfrâshmô-dâitum is the time from sunrise to sunset.

On fol. 75, **a** and **b** of the same work we read:

[illegible]

dence (should be within three paces). *Tad arethahê, tad arethavânô*, thus in all answers three paces are mentioned; and in justice to the plaintiff and defendant it is also mentioned within three paces. *Vayô zushtô* ¹).

May it (this work) be completed to the joy, satisfaction, pleasure and delight (of the reader, or writer). I, Pashintan Rām, a servant of the religion, a Herbad by birth, of the family of the Mobed Hormazdyār, wrote the Avastā words²).

· 1) The translation of the last sentence has been left out by Destur Hoshengji. I render it as follows: "the judge should decide this (case) of the plaintiff and the defendant; what (each of them) may say he ought to weigh rightly, (and decide) accordingly". It is difficult to say how the Pahlavi translator understood the preceding Zand words, *vayð zushtð*; they appear to be only the beginning of a quotation, which is not given in full. The meaning of *zushtð* is "pleased, satisfied"; that of *vayð* cannot be so easily made out, as it is capable of conveying more than one sense. As the passage refers to judicial proceedings, it means very likely, "quarrel, dispute"; and may be derived from the preposition (and adverb) *vi* "asunder, against, separately": *vayð zushtð* would thus mean: "a settled dispute". To this the Pahlavi commentary evidently alludes. M. H.

[2) The translation of this postscript of the writer (which may serve as a specimen of this kind of writing) has been supplied by me. The writers call themselves *din bandeḥ* "servant of the religion", and *herbad-zâdeḥ* "the son of a Herbad" (*aēθrapaitī*), that is, belonging to a priestly family. The postscript given here, is found in my MS.; the words *𐬀𐬁𐬎𐬌𐬭𐬀𐬯𐬵𐬀* are, however, omitted. Although there is no date mentioned at the end of the glossary, we can fix the time when the writer, Pashintan Rām, lived, as the glossary forms only part of a miscellaneous volume written by the same hand, in which the writer mentions himself and his ancestors, as well as the date when he made his copy. So we read on fol. 20⁴/_a, at the end of the *Ardā Virāf nâmeḥ* and *Gosht Faryân*:

[illegible]

Alphabetical Index

to serve as a Zand-English Glossary.

N. B. The alphabetical arrangement of this index is that of the Sanscrit alphabet, with the modifications necessary for adapting it to the Zand letters, and is as follows:

Vowels.

ا a, ا̇ â, ا̈ i, ا̉ î, ا̊ u, ا̋ â, ا̌ e, ا̍ ē, ا̎ ê, ا̏ o,
ا̐ ô, ا̑ ao, ا̒ ã.

Consonants.

Gutturals: گ k, ک kh, ق q, ع a g, غ gh, ز ñ, ح n.

Lalatal: چ ch, ج j, ح zh, س z, ه ñ.

Dentals: ت t, ث th, د d, ذ dh, ð n.

Labials: پ p, ف f, ب b, م m.

Semivowels: و w, ی y, ر r, و v, و w.

Sibilants, etc.: ش sh, س s, ه h.

The first number, in each reference, indicates the page, and the second number the line; but when there are more than one reference to the same page, the number of the page is not repeated. — In the pages of Zand-Pahlavi text, only the lines in that type are counted 1).

1) All the grammatical explanations and etymologies as well as the critical remarks enclosed in brackets which are contained in this index have been added by me. M. H.

A (a).

- ainikô*, s. (nom. sg. m.) forehead 7. 13. 49, 11.
- ainitôul*, s. (abl. sg. of *ainiti*) without hatred 20, 1. 59, 16. — *ainitôish*, (gen. sing.) without means 20, 1. 59, 17 [ease, see 59, not 3.]
- aurisht*, past part. (nom. sg. m.) of *rish* "to injure" uninjured. 20, 2. 59, 17.
- aiwīgāmê*, s. (loc. sg. of *aiwi-gâma*) in winter 38, 6. 77, 27.
- aiwisrâthrem*, s. (nom. sg. n.) the first half of the night. 42, 9 77, 2.
- aurvad*, adj. (nom. sg. n. of *aurvant*, of the root *ar* "to run") swift.— 21, 1. 61, 7.
- âta*, dem. pr. (nom. acc. pl. n.) this 17, 10. 57, 13. — *âtem* (acc. sg. m.) 43, 4. 78, 4. — *âtcê* (dat. sg. m. f.) 7, 8. 49, 3. — *âtcê* (nom. pl. m.) 15, 2. 55, 6.
- âtavad*, adv. so much. 41, 8, 10. 75, 6, 8.
- âtshaya* (or *âta shaya*, nom. pl. n.) these inches 41, 5. 75, 3.
- âthrapaitish*, s. (nom. sg. m.) a herbad. 21, 2. 61, 9.
- âdha*, s. (nom. pl. m. n.) skin of the head, scalp. 6, 11, 12. 48, 15, 16.
- âêvô*, num. (nom. sg. m.) one. 7, 5. 48, 24.
- âshentem* (acc. sg. m. of the active part. of *âesh*, *yaêsh* "to boil") boiling. 16, 5. 56, 5.
- aokhtê* v. (3 sg. pres. middle of *vach* "to speak"), he tells. 14, 4. 54 5.
- aora* adj. (inst. sg. n. of *aora* = *avara*) this side; good-looking. 21, 1. 6, 8.
- aoshtra* s. (nom. dual) both lips. 8, 3. 49, 14.
- agha*, s. (nom. pl. n.) badness. 20, 9. 61, 2.
- aghra*, adj. (nom. pl. n.) highest. 20, 9. 61, 5. — *aghrem*, (nom. sg. n.) highest. 20, 9. 43, 1. 61, 5. 78, 1.
- aghryôtemô*, adj. (nom. sg. m. of the superlative of *aghrya* first, excellent) most excellent. 12, 1. 52, 15.
- aihrush*, s. (nom. sg. m.) life. 11, 11. 52, 11. — *aihrêush* (gen. sg.) 40, 7. 74, 10.
- aihcem*, v. (instead of *aihen* 3 pl. impf. of *as* "to be") they were. 15, 3. 55, 6. [see pag. 55 not. 3.]
- anhâo* dem. pr. (loc. sg. f. of *a*) on this. 40, 6. 74, 10.
- achithô*, adj. (nom. sg. m.) unpunishable. 20, 2. 60, 1.
- achithrô*, adj. (nom. sg. m.) unproduced. 20, 3. 60, 1.
- azhôiish*, s. (gen. sg.) Azhi-demon. 76, 29.
- azaresô*, adj. (nom. sg. m. of *azaresa*) without decay. 11, 12. 52, 12.
- azinâm*, s. (gen. pl. of *azi*) of goats. 12, 2. 52, 15.
- ântare*, prep. in, within 41, 6. 75, 4.

atha, adv. thus, so. 12, 10. 20, 8. 38, 6. 53, 1. 61, 1.

athauronô, s. (gen. s.) thus agreeable. 21, 9. 62, 1. [an individual of the *âthrava* caste, a priest.]

adha, adv. then. 20, 8. 61, 1.

adharô, adj. (nom. sg. m.) one who is below. 9, 12. 50, 20.

adhâd, adv. (of *adha* + *âd*) afterwards. 21, 10. 62, 3.

anaghrâ, adj. (nom. pl. n.) endless. 20, 1. 59, 15.

anâmâta, past part., untried. 19, 10. 59, 15.

anâstaretô, adj. (nom. sg. m.) not suffering any injury. 78, 11. [The meaning "without lying down to sleep" suits better.]

anâhita, adj. (nom. sg. f.) unpolluted. 19, 5. 59, 3.

anyê, pr. (dat. sg. f. of *anya* another) to the other 7, 8. 49, 3. — *anyâo*, others acc. pl. f. 78, 12.

apa, s. and adv. water; back; without. 4, 3. 47, 4.

apaitirita, adj. (nom. pl. m. n. of *paiti-irita* "opposed" with the negative *a*) unopposed, uncontrolled 11, 9. 52, 8.

apâyâ, adj. (nom. sg. m. pres. part. act. of *pâ* "to drink" with the negative *a*) not drinking, without thirst. 11, 12. 52, 12.

aparaya, adj. (inst. sg. f. of *apara* the latter, future) on the hinder part 7, 1. 48, 17.

apjônô, adj. (nom. sg. m. of the superl. of *apa*) endmost. 20, 4. 60, 4.

apercnâyuka, s. (nom. dual, "not having the full age, child") two children. 4, 6. 47, 9. — *apercnâyukanâm*, (gen. pl.) of the children. 4, 7. 47, 10. — *apercnâyukô*, (nom. sg. m.) a child. 4, 6. 47, 9.

apâm, s. (gen. pl. of *âp* water) of the waters. 76, 20.

apvatiê, s. (dat. sg. f. of *apavati* exemption from decay; see note 2 on pag. 60) for the full understanding 20, 4. 60, 3.

afithyô, adj. (nom. sg. m. of a supposed noun *piti*, *fithi* which may mean feeding, nourishing, of *pâ* "to drink") without hunger. 11, 12. 52, 12. [In the Yashts as edited by Westergard there is *afrihya*; see 19, 11. 89. 24, 45.]

amana adj. (nom. pl. m. n., or inst. sg., or nom. sg. f. standing probably for *anâmâta* unexperienced) untried. 19, 10. 59, 14.

amarshâ, adj. (nom. sg. m. of pres. part. act. of *marash* "to die" with the negative *a* "not decaying") being immortal. 11, 12. 52, 12.

amavata (vachu), adj. (inst. sg. m. n. of *amavata* "to die") 8, 12. 50, 7

amesha, adj. (nom. pl. m. n. of *amesha* = *amarta*) immortal. 19, 10. 59, 15.

amāsta, v. (3 sg. aor. middle of *man* "to think") he thought, believed. 7, 7. 49, 1.

amhāi, dem. pr. (dat. sg. m. of *a*) that. 20, 7. 60, 9.

ayare, s. (nom. sg. n.) a day. 42, 4. 43, 1. 75, 13. 78, 1.

arazān, s. (nom. sg. m.) forefinger. 10, 4. 51, 12.

aratō-kerethinō, adj. (nom. pl. of *aratō-kerethin*, instead of *aretō-kere-thinō* "performing sacred rites") performing Izashne. 21, 2. 61, 10.

arura, s. (nom. pl. n.) a suit of clothes. 20, 10. 61, 6.

arcjō, s. (nom. sg. m.) value. 12, 2. 52, 15.

arethavanō, adj. or s. (nom. pl. m. of *arethavan* "having a law-suit") suitors, the plaintiff and defendant. 43, 8. 79, 1.

arethahē, s. (gen. sg. of *aretha* "a case") of the case, law-suit. 43, 8. 79, 4.

arethnāo, s. (nom. pl. f.) elbows. 10, 2. 50, 25.

arethra, s. (nom. pl. m. n., probably an error for *aretha*) cases, law-suits. 17, 10. 57, 14.

arcm, adv. content. 21, 2. 61, 10.

arēna, adj. (nom. pl. m. n. or sg. f. of *rēna* opposed, enemy) unopposed. 21, 1. 61, 8.

avaiađ, adv. that much. 21, 9. 61, 2.

avaēshām, dem. pr. (gen. pl. m. of *ava* that) those. 12, 7. 52, 22. — *avađ*, (nom. acc. n.) that 13, 2. 53, 5.

ava-thwaresahē, s. (gen. sg. of *avathwaresa* "incision, cutting in") name of a crime. 35, 9. 73, 3.

ava-baretām, past part. (acc. sg. f.) of *bare* "to bring" + *ava* "brought to". 16, 7. 56, 32.

avayāđ, adv. there. 21, 10. 62, 2.

avare, s. (nom. sg. n., a Gātha form for *avō* "help", see not. 4 pag. 60) dust. 20, 3. 60, 2.

avareta, s. (nom. pl. u. of the part. *avareta*) small fortune 16, 1. 55, 18.

— *avaretāo*, (nom. pl. f.) 30, 8. 70, 1. [This is a mistake; the word is a past participle meaning "not put on, a thing with which nothing has been covered, not used", such as new clothes, carpets etc.; see Vend. 5, 60. 48, 34. 9, 30. Yt. 47, 7.; "not covered with grass" Vend. 19, 26.; it can only be derived from *vare* "to cover" with the negative *a*.]

avastātem, adj. (nom. sg. n. of the part. *ava-stāta* "composed, consisting") dignified. 9, 3. 50, 10.

avdunhiçiti, s. name of a crime. 35, 4. 72, 20. [It is a verb, 3 sg. pres. act. of *ah* = *as* "to throw", meaning "he throws, dashes against";

compare Sanscrit *asyati*.]

avâo, dem. pr. (nom. pl. f. of *ava* "that") those. 78, 11.

awra, s. (nom. sg. f. or pl. n.) a gentle breeze. 21, 1. 61, 7.

ashaonô, adj. (gen. sg. of *ashvan*) pure. 40, 8. 74, 11. — *ashavanô*, (nom. pl.) the pure 38, 7.

ashayâo, s. (gen. du) the part between shoulder and breast. 10, 6. 51, 4.

ashahê, s. (gen. sg.) purity, nature 14, 1. 54, 1. — *ashâ*, s. (nom. sg. f.)

Ashavahislt, 12, 11. 53, 4.

ashemchâ, (nom. acc. sg. n.) and purity. 13, 6. 53, 13.

ashibya, s. (dat. instr. du. of *ashi* "purity") for the two Ashis. 23, 11. 64, 1.

ashla, num. eight. 12, 2. 52, 15.

ashtanhum, s. (nom. sg. n.) an eighth part. 1, 9. 45, 13.

astish, s. (nom. sg. f.) arrival. 12, 9. 53, 1. [See note 1 on pag. 53.]

as, v. (3 sg. imperf. act.) it was. 20, 5. 60, 5.

asta, s. (nom. pl. n.) a bone. 20, 5. 60, 6. — *astem*, (nom. sg.) a bone. 7, 5. 11, 5. 48, 24. 52, 4.

asta-ishum, s. (acc. sg. m. of *asta-ishu*) an arrow-seeker. 20, 6. 60, 6.

[This interpretation given by Destur Hoshengji on pag. 60 is neither in accordance with the Pahlavi, nor with the Zand; it means "having an arrow discharged"; *asta* "thrown", *ishu* "an arrow".]

astâtô, adj. (nom. sg. m.) non-existent. 20, 3. 60, 2. [not standing.]

asti, v. (3 sg. pres. act. of *as* "to be") is. 17, 9. 38, 5. 43, 1. 57, 12. 78, 1.

astryêhê, v. he should be punished. 15, 11. 55, 16. [It is no verb, but a noun, the gen. sg. of *astrya* which may mean "one who is no wife", a kind of hermaphrodite; it may be also miswritten for *astairyêhê*, the name of a particular disease; see Vend. 20, 3.]

astvatô, adj. (gen. sg. m. n. of *astvat*) endowed with a body. 40, 7. 74, 11.

— *astvâo*, (nom. sg. m.) 11, 11. 52, 12.

aspahê, s. (gen. sg. of *aspa*) of a horse. 15, 10. 55, 13. — *aspô*, (nom. sg.) a horse. 12, 1. 52, 15.

asperenô, s. (nom. sg.) a dirham. 20, 4. 60, 4. [See note 3 on pag. 60.]

ahunâscha, s. (acc. pl. m.) repetitions of the *ahuvairya* prayer. 77, 28.

ahubya, s. (dat. du. of *anhus* life) for both lives. 13, 12. 53, 19.

ahurahê-makdâo, (gen. sg.) of Ormazd. 38, 6. — *ahurô-mazdâo*, (nom. sg.) Ormazd. 13, 3. 16, 11. 53, 6. 57, 2.

ahmāi, dem. pr. (dat. sg. m.) to that. 20, 7. 60, 8. — *ahmād*, (abl. sg. m. n.) from that. 76, 28.

ahmākem, pers. pr. (gen. pl.) of us. 20, 7. 60, 9.

A (ā).

ā, dem. pr. this. 12, 10. 20, 6, 8. 53, 1. 60, 8. 61, 2. 76, 23. 78, 12.
[prep. to, at.]

āad, adv. thus; then. 12, 5. 20, 7. 52, 20. 61, 1. 77, 27.

āzaiñtivistish, adj. (acc. pl. f. of *āzaiñtivist* "having a meaning-*āzaiñti*-) significant. 8, 6. 49, 18.

āzōish, s. (gen. sg. of *āzi* "lust"), the Azi devil 20, 9. 61, 2.

ātare-kereta, s. (nom. sg. m.) the fire-vessel. 21, 5. 61, 14.

ātare-taraē-naēmād, s. (abl. sg. m.) the fire-vessel stand, or the inner fire-vessel. 21, 5. 61, 15.

ātare-frithemcha, s. (acc. sg. with *cha*) the fire-consecrator. 21, 7. 61, 18.

ātare-marezanō, s. (nom. sg.) the fire-extinguisher. 21, 6. 61, 17.

ātare-vakhshō, s. (nom. sg.) the fire-kindling priest. 21, 4. 61, 12.

ātare-vazanō, s. (nom. sg.) the fire-fan. 21, 4. 61, 14.

ātarsh, s. (nom. sg.) fire. 38, 5.

ātha, s. (nom. sg. f.) smoke. 20, 9. 61, 2.

ād, adv. thus. 20, 8. 61, 1.

ādhāta, adj. (nom. sg. f.) lucky, 20, 10. 61, 6.

āpem, s. (acc. sg.) water. 16, 5. 17, 3. 56, 5. 57, 6. — *āpē*, dat. sg. of *āp* "water". 76, 25. [It stands for the acc. *āpem*.]

āfrināmi, v. (1 sg. pres. act.) I bless. 17, 5. 57, 8.

āberetem, s. (acc. sg. of *āberet* "one who brings to") name of a certain priest engaged on the Visparad ceremony, the water-bearer. 21, 8. 61, 20.

āmāta, part. (nom. sg. f.) tried. 19, 9. 59, 14.

ārmaitish, s. (nom. sg.) Armaiti, the angel presiding over the earth. 13, 1. 53, 4.

ārmata, adj. (nom. sg. f.) having a contented mind. 21, 8. 61, 5.

ās, v. (3 sg. imperf. of *as* "to be") was. 20, 5. 60, 5.

āsu, adj. (nom. sg. n.) swift. 20, 5. 60, 6.

āstē, v. (3 sg. pres. middle of *as* "to sit") he is sitting. 20, 6. 60, 8.

āsnatārem, s. (acc. sg. m.) name of a certain priest at the Visparad ceremony. 21, 8. 61, 22.

I (i).

isāi, v. (1 sg. pres. conjunct. middle of *is* "to have, possess"). I may have the means. 14, 8. 54, 10.

I (i).

im, dem. pr. (nom. acc. sg.) this. 12, 7. 52, 21.

U (u).

ukhdhashna, adj. (nom. sg. m.) of a compound *ukhdha-sna*, "understanding, knowing words", *shna* standing for *zna*; compare *jña* „knowing” in Sanscrit) one who fully understands the composition of words. 9, 5. 50, 12.

ukhdhem, past part. of *vach* to speak (nom. sg. n.), speech. 9, 3. 50, 10. — *ukhdhō*, (nom. sg. m.) speech, word. 9, 6. 50, 13. — *ukhdhāo*, (nom. pl. f.) words. 9, 2. 50, 9. — *ukhdhām*, (acc. sg. f.) 32, 6. 71, 17.

ughrem, adj. (nom. sg. n.) powerful. 24, 2. 64, 4.

uzayairinām, adj. (gen. pl. of *uzayairin* "belonging to the second half of the day, to the afternoon") of the *uziren gāhs*, the afternoon hours 77, 22. — *uzaryarād*, s. (abl. sg. m. of *uzaryara*) from the afternoon. 77, 24, 25.

uzashta, s. (nom. sg.) a measure of eight fingers. 41, 2. 75, 1.

uzascha, s. (nom. acc. sg. n. of *uzanh* = *aojanh* "strength") might 17, 5. 57, 7.

uzāiti, v. (3 sg. pres. act. of *i* "to go" and *uz* "up", instead of *uzačiti*) it rises. 13, 2. 53, 5.

zyazdāna, s. (nom. du.) nostril. 8, 1. 49, 12.

zyō, v. (nom. sg. m.) it rises. 23, 10. 63, 21. [It is the part. fut. pass. of *vaz* "to carry", meaning "he is to be carried.]

uta, pr. thou. 23, 10. 63, 21. [This is a mistake; it is a conjunction, meaning "and, also".]

utā, conj. (Gātha form for *uta*) and, as well as. 12, 5. 52, 20.

una, adj. (nom. sg. f.) little. 23, 9. 63, 20. — *uncm*, (nom. sg. n.) deficient. 24, 2. 64, 3. [The more correct form is *ūna*.]

uparō, adv. above. 9, 12. 50, 20. [It is adj. nom. sg. m. "one who is above".]

ubōibiyā, adj. pr. (dat. du. of *ubē* "both") to both. 2, 11. 46, 19.

ubdāena, s. (nom. pl.) leather clothes. 24, 1. 64, 2. [See note 4 on pag. 64.]

urua, s. (nom. sg.) face. 7, 13. 49, 11. [This meaning is very doubtful, and appears to be only a guess from the Persian *rūi* face; the word is probably the same as *urva* soul.]

uruthad, s. (nom. sg. n.) a tree. 24, 2. 64, 4. [part. n. act. of *uruth* "to grow".]

uruthware, s. (nom. sg. n.) belly 10, 7. 51, 5.

urudhihiçiti, v. (3 sg. pres. act. of *urudh* "to grow") 24, 1. 64, 3.

[See note 3 on pag. 64.]

urunaêcha, s. (dat. sg. of *urvan* soul) and to the soul. 11, 10. 52, 9. --

urva, (nom. sg.) spirit. 23, 9. 63, 20.

urvaêdās, s. (acc. pl. of *urvaêda* "what is to be got out of the body, excrements") dirt. 24, 1. 64, 2.

urvaêsa, s. (nom. sg. f.) a circle, surrounding. 23, 9. 63, 19.

urvaêso, s. (nom. sg. m.) an open plain. 23, 8. 63, 18.

urvatem, s. (nom. sg. n.) an intestine. 10, 11. 51, 10.

urvathô, s. (nom. sg. m.) a friend. 23, 8. 63, 18.

uva, pr. or. num. (instead of *uba* nom. du. "both", or *va* = *dva* two) both. 23, 10. 63, 21.

ush, s. (nom. sg.) understanding, judgement. 23, 11. 63, 22. [See note 4 on pag. 63.]

ushadthām, s. (acc. sg. f.) backbone. 10, 8. 51, 6. [See note 2 on pag. 51.]

ushām-surām, s. (acc. sg. f. of *usha*) *sura* the third quarter of the night. 42, 10. 77, 2. [*usha* = Sansc. *ushā* morning dawn; *sura* instead of *sūra* heroic, victorious.]

ushta, adj. (nom. sg. f., or nom. pl. n.) good. 23, 10. 63, 21.

ushtatâtem, s. (acc. sg. f. of *ushtatât*) excellence. 23, 11. 64, 1.

us, prep. up. 9, 12. 23, 9. 50, 21. 63, 20.

us, adj. or adv. happy. 23, 8. 63, 18.

E (e).

crezaurvaêsaêd, s. (abl. sg. of *creza-urvaêsa*) from the circle of the pure, name of the second quarter of the night. 42, 8. 76, 7. [The Pahlavi interpretation is only a bad etymological guess; the word appears to be an astronomical term referring to the movement of the celestial globe.]

crezi, s. (nom. sg.) testicle. 11, 1. 51, 13.

crezu, s. (nom. sg.) finger. 10, 4. 51, 1.

eredhaêm, s. (nom. sg. n.) heart. 10, 10. 51, 9.

O (o).

oîm, num. one. 1, 4. 45, 6. [another more contracted form for *aêvem*, or *aêvîm* n. of *aêva* one.]

O (ô).

ôithra, adv. separately. 3, 1. 46, 22.

Ao (áo)

áoñha, s. (inst. sg.) mouth. 8, 3. 49, 14.

áoñtyáo, s. (gen. or abl. sg. f. of *áoñti*) inhaling, 8, 2. 49, 13. [The root is *an* "to blow, to breathe, the suffix is *ti*.]

K (k)

kaya, interrog. pr. (nom. pl. u. of *kí* = *chi* which?) which? 6, 12. 7, 3. 48, 16, 19.

kārashō, s. (nom. sg. m., instead of *karshō*) a zone. 18, 6. 58, 1.

karshaschid, s. (nom. acc. sg. n. of *karshaiñh* "a line" with the enclitic *chid*) any line. 18, 8. 58, 4.

karshuñm, s. (gen. pl. of *karshvare* "a zone") of the (seven) zones. 18, 7. 58, 3. [Instead of *karshvñm*, *karshvñn* is perhaps to be read which is the acc. pl. See the names of the seven zones in note 2 pag. 58.]

karshōid, v. (3 sg. potent. act. of *karsh* "to drag") he may drag 76, 30.

karshêc, s. (dat. sg. of *karшти* "ploughing, a ploughed field") a corn field. 18, 9. 58, 6.

karshváo, adj. (nom. sg.) fit for tilling 18, 9. 58, 5. [gen. du. of *karshvare*.] *kavachid*, adv. anywhere. 40, 5. 74, 10.

kashaiñya, s. (dat. instr. du. of *kasha*) armpit. 10, 7. 51, 5.

kasháo, s. (gen. du. of *kasha*) two sleeves. 18, 5. 57, 18. [See note 3 on pag. 57.]

qaschid, indef. pr. (nom. sg. m.) any one 40, 7. 74, 10. — *kahmâichid*, (dat. sg. of *ka* who? with *chid*) to any one. 13, 5. 53, 8.

kasyañhó, adj. (nom. pl. m. of the comparative of *kasu* little) less. 7, 3. 48, 19.

kahmâd, interrog. pr. (abl. sg. m. of *ka*) from which? whence? 76, 20. 77, 22. - *kó*, who? 17, 9. 57, 12.

kerepencha, s. (acc. sg. of *kerep* with *cha*) and the body. 11, 5. 52, 5.

Kh (kh)

khratumáo, adj. (nom. sg. m. of *khratumant* "endowed with wisdom") one who is possessed of knowledge. 19, 7. 59, 8.

khratush, s. (nom. sg. m.) wisdom, intellect. 31, 7. 71, 3. [See note 2 on pag. 71.]

khrazyô, adj. s. (nom. sg. m.) one who threatens another by crying, a kind of offender. 39, 1. 73, 23. [It is probably miswritten for *khrazyô* "crying".]

- khrušhda*, adj. (nom. pl. n.) harsh. 8, 10. 50, 4.
khshaētō, s. (nom. sg. m.) splendor. 18, 11. 58, 9. [a king.]
khshathrō, s. (nom. sg. m.) a ruler. 18, 10. 58, 7.
khshathrām, (see *vasō-khshathrām*) 11, 8. 52, 7.
khshufa, s. (nom. sg., instead of *khshapa*) a night 42, 6. 76, 6. —
khshafād, (abl. sg.) a night. 78, 12.
khshaya(-vākhsh), an adjectival compound (nom. sg.), the royal word. 8, 11.
 50, 6.
khshayamana, part. middle (nom. pl. m. n.) ruling. 11, 9. 18, 11. 52, 8.
 58, 8.
khshayō, s. (nom. sg. m.) a king. 18, 10. 58, 8.
khshim, s. (nom. sg. n.) lamentation. 19, 3. 59, 2.
khshuidha, s. sweetness. 18, 13. 11. 58,
khshudrāo, s. (nom. acc. pl. n.) semen. 11, 2. 51, 14.
khshūtāt, v. he goes. 19, 3. 59, 2. [3 sg. imperf., or aor. act. of *stā* to
 stand; "he stood".]
khshum, s. (nom. sg. n.) the sixth part. 1, 8. 45, 12.
khshnula, past part. of *khshnu* "to please, satisfy" (nom. sg. f., or nom.
 pl. m. n.) pleased. 19, 1. 58, 12.
khshvash, num. six. 1, 8. 45, 12. 78, 9.

Q (q).

- qaēdhem*, s. (nom. sg. n.) sweat. 11, 5. 52, 4.
qañha, s. (nom. sg. f.) a sister. 5, 5. 47, 22.
qarahē, s. (gen. sg. of *qara* "a wound") name of a crime. 36, 1. 73, 5.
qarōchithrem, s. (nom. acc. sg. n., of *qarō-chithra*) the inflicting of a
 wound. 7, 8. 49, 3.
qasurō, s. (nom. sg. m.) a father-in-law. 5, 7. 47, 25.
qtemchid (sainhem), adj. with the enclitic *chid* (nom. sg. n.) dark (words).
 8, 8. 50, 3.

G (g).

- gaēthanām*, s. (gen. pl. f. of *gaētha*) of the world. 15, 11. 55, 15.
gaēm, s. (acc. sg. m.) soul; Gayomart. 31, 2. 41, 3. 70, 10. 75, 1.
gaēsa, s. (nom. sg. f.) curled hair. 6, 7. 48, 11. [This throws light on the
 word *gaēsu* Yas. 9, 40. which has been misunderstood by all European
 interpreters; it means "wearing the hair in curls"; see my article in
 the Zeitschrift der Deutschen Morgenländischen Gesell-
 schaft vol. 49, pagg. 588. 89.]

gaonem, s. (nom. sg. n.) hair. 6, 6, 8. 48, 10, 12.

gaosh, s. (instead of *gaoshô*) ear. 9, 11. 50, 19.

gatiê, v. he reached. 30, 10, 70, 6. [It is no verb, but the dat. sg. of a substantive *gati*, *gaiti* "going"; these datives are used in the sense of infinitives, see my Essays pag. 85.]

gaya, s. (inst. sg. m.) life (see *gaêm*) 14, 12. 55, 3.

gayêhê-marata, s. Gayomart, the first king of the Iranians. 15, 1. 55, 3.

[The form cannot be correct; it should be *gayêhê marathnô* gen. sg.]

garezhdâ, s. complaining. 31, 3. 71, 12. [3 sg. aor. middle of *gerex* to cry, "he cried", see my work on the Gâthas I pag. 74.]

gava, s. hand of a wicked person. 31, 1. 70, 7.

gavâstryâvareza, s. agriculture. 31, 4. 70, 14. [It is a compound standing for *gâu-vâstryavareza*, the cultivation of the fields by means of cows, or oxen.]

gavâm, s. (gen. pl. of *gâu*) of cows. 12, 2. 52, 15.

gâim, s. a measure of three feet, or one footstep. 41, 3. 75, 2. [It appears to be a mispronunciation for *gâmem* which has the meaning indicated.]

gâtum, s. (acc. sg.) a time. 14, 6. 54, 8. — *gâtumcha*, and a time 13, 11. 53, 18.

gâthanâm, s. (gen. pl. f. of *gâtha*) of the times of prayer, prescribed in the Parsi religion 77, 22.

gâthwô-shtachâd, adj. or s., repeating the Gâthas (songs of Zoroaster) constantly. 31, 3. 70, 13. — [This interpretation is a mere guess; see note 4 on pag. 70.]

gâmahya, s. (gen. sg. m. of *gâma*, a measure of two or three feet) 43, 5. 78, 6. — *gâmem*, (acc. sg.) 43, 5. 78, 5. — *gâmân*, (acc. pl.) footmarks. 41, 6. 75, 10.

gudhra, ad. (nom. pl.) secret. 31, 1. 70, 8. [root *gudh* = *guz* "to hide".] — *gudhrâ* (*sañhô*), secret (words). 8, 9. 50, 3.

gushta, v. he may listen. 31, 2. 70, 8.; listening 9, 9. 50, 18. [It is either the past part. of *gush* "to hear", or the 3 aor. sg. middle "he heard".]

geredha, s. a burrow. 31, 2. 70, 9.

gerewnad, v. (3 sg. imperf. act. of *gerew* to take, "he took") he may take. 30, 10. 70, 6.

gê, s. (nom. sg. f.) adultery. 31, 1. 70, 7.

gām, s. (acc. sg. of *gāu* cow; see *gavām*) cattle. 31, 3. 7, 11. — *gām-chā*, and cattle. 13, 6. 53, 13.

grehmô, s. (nom. sg. m., instead of *grēhmô*) a bribe. 30, 10. 70, 6. [This meaning rests evidently on a guess; the word occurs only in Yas. 32, 12—14, and is apparently a proper name of some enemy of the Zoroastrian religion; the meaning “bribe” gives nowhere any sense; see my work on the Gāthas I pag. 176.]

Gh (gh).

ghenāo, s. (nom. pl. f.) women. 31, 5. 70, 17.

ghnač, v. (3 sg. imperf. act. of *jan* = *ghan* “to kill”) he killed. 31, 5. 70, 17.

ghnād, (3 sg. subjunct.) may he destroy. 31, 5. 70, 17.

Ch (ch).

cha, enclitic, appended to many words, “and, also”.

chaiti, adv. how much? 29, 7. 69, 3.

chačēñti, s. plainness, clearness. 29, 6. 68, 23. [This is a mistake, see note 1 on pag. 69.]

chakana, s. a wish. 29, 7. [It is no noun, but 3 sg. perf. act. of *kan* to wish, “he has wished”; see my Essays pag. 81.]

chathware, num. (n.) four. 15, 10. 55, 13.

chadžcha, pr. any one 40, 7. 74, 11. [instead of *chidčha* any thing whatever.]

charāñti, s. (nom. sg. f.) an unmarried girl. 5, 2. 47, 18.

charctutârô, adj. (nom. sg. m.) very active. 29, 7. 69, 4. [This interpretation rests on a wrong etymology; the word cannot be derived from *here* “to make” as the Pahlavi translator has done, but is a determinative compound (Tatpurusha) *charctutârô* meaning “crossing the riding-ground”.]

charctu-drâjô, a square riding-ground. 29, 5. 68, 22.

charctām, s. workers. 29, 5. 68, 23. [acc. sg. f. of *chareta*, course, a race course; see Yt. 49. 77.]

chavaiti, adv. how many? 41, 5. 75, 3.

chârām, s. (acc. sg. f.) redress. 29, 7. 69, 3.

chiâkadhavatô, adj. (gen. sg. of *chiâkadhavat*) of an arm’s length a cubit. 10, 3. 50, 26. [*chiâkadha* appears to signify the fore-arm.]

chikaēn, v. (3 pl. potent. act. of *ci* “to atone”) they should be punished. 3, 5, 7, 8. 46, 27, 30. — *chikayatô*, (3 du. potent.) both should be

punished 3, 5, 7, 7, 8. 46, 26, 29, 49, 3. — *chikayad*, (3 sg. potent.) he should be punished. 3, 3. 46, 25.

chichi, v. is to be punished. 14, 4. 54, 5. [The form is unexplicable; it appears to be miswritten for *chidhi* which would be the imperative of *chi*.]

chitha, s. (nom. sg. f.) punishment. 29, 6. 69, 2.

chithra, s. (nom. pl.) seed. 29, 6. 69, 1.

chithrushva, s. a fourth part. 1, 6. 45, 10.

chid, an enclitic (n. of the pronoun *chi*) which is appended to nouns and pronouns making their sense more general, e. g. *kaschid* anyone, whosoever.

chincîmi, v. (1 sg. pres. act. of *chin*) I pray. 29, 8. 69, 6.

chinmanô, s. (gen. sg. of *chinman*) esteem. 29, 8. 69, 5.

chistish, s. (nom. sg.) a sage. 29, 8. 69, 5. [wisdom, knowledge.]

J (j).

jaidhyad, v. (3 sg. imperf. act. of *jadh* "to ask, implore") he asked. 27, 8. 67, 13.

jau, s. (nom. sg. instead of *java* or *jva* life, living) part of the soul 37, 8. 73, 22. 1)

jaê, s. (nom. sg.) instead of *jahi*) a lustful woman. 4, 10. 47, 14.

jaêsh, s. adultery. 27, 9. 67, 14.

jakhshavâo, (part. perf. act. of the desiderat. of *jan* "to destroy") one who had the desire of destroying. 27, 7. 67, 12.

jatânhad, arriving. 27, 8. 67, 13. [The interpretation is wrong, as the word cannot be derived from *jam*, *jim* "to go"; it is *jata aihat* "he (or she) was beaten".]

jafra, s. (nom. sg.) a cave. 27, 7. 67, 11. [adj. deep.]

jareta, s. taking. 27, 8. 67, 13. [nom. sg. praiser of *jar* "to praise".]

1) The explanation which is given of this term by the compiler of the glossary on page 39. 40. has been left untranslated by Destur Hoshengji. I render it as follows: "jau is the continuous power of life (frâz-ushtân) which separates from the soul in such a one (a criminal), that is, one may call it (the ushtân) separated from the soul in any Tanâvanâr (a sinner who cannot pass the bridge); punishment is awarded, but there is no compensation by means of good works (i. e. the good works of the Tanâvanâr are not counted, they are all lost in consequence of his mortal sins)".

- javaiti*, v. (3 sg. pres. act. of *jiv* "to live") he lives. 14, 12, 55, 3.
jahî, s. (nom. sg. f.) a lustful woman. 5, 1. 47, 17.
jindâiti, v. (3 sg. pres. act. of *ji*, *jyâ* "to grow old") he exhausts. 27, 6, 67, 10.
jimaiti, v. (3 sg. pres. act. of *jim* "to come") he comes 14, 10. 55, 1. —
jimâd, (3 sg. pres. subjunct.) he may reach. 27, 7. 67, 11.
jum, adj. (acc. sg. m. of *jva*) living. 27, 6. 67, 10.
jê, s. (nom. sg. instead of *jahî*) a lustful woman. 4, 10. 47, 17.

Zh (zh).

- zhnûm* s. (acc. sg. of *zhnu*) knee. 11, 3. 5, 52.

Z (z).

- zâcnan̄ha*, adj. wakeful. 30, 6. 69, 18. [s. instr. sg. n. of *zâcnan̄h* watchfulness, "with watchfulness".]
zâcmanô, may they live! 16, 6. 56, 6. [s. gen. sg. of *zâcman* activity, see note 1 on pag. 56.]
zâcshô, adj. (nom. sg. m.) ugly. 30, 6. 69, 17.
zaothra, s. (nom. sg. f.) holy-water. 30, 3. 69, 13. — *zaothrâbyô*, (dat. pl.) 17, 1. 57, 3. to the waters. — *zaothrâm*, (acc. sg.) holy-water. 76, 25.
zaoshô, s. (nom. sg. m.) a pleasure. 30, 3. 69, 11.
zagathad, v. (3 sg. imperf. act. of *zagath*) he separated. 30, 7. 69, 19.
zân̄ta, s. (nom. sg.) a meaning, commentary. 30, 4, 69, 15.
zâtô, past part. (nom. sg. m. root *zan* "to strike") beaten. 30, 9. 70, 4.
zarathushtra, s. (voc. sg.) Zoroaster, the prophet of the Parsis. 15, 3. 56, 66.
zarva, s. (nom. sg.) old age. 30, 5. 69, 17. — *zarvânemcha*, (acc. sg.) and time. 13, 11. 53, 18.
zavarascha, s. (nom. sg. n. with *cha*; instead of *zavare*) strength. 17, 5. 57, 8.
zasta, s. (nom. du.) hand. 10, 3. 30, 1. 50, 26. 69, 8.
zastavad, adj. (nom. sg. n.) mighty. 30, 1. 69, 8.
zâ, s. (nom. sg. f.; instead of *zâo*) earth. 12, 7. 52, 22.
zâmâoiô, s. (nom. sg. m.) a son-in-law. 30, 6. 69, 17.
zârascha, s. (nom. sg. n. with *cha*) bile. 10, 11. 51, 10.
zâvare, s. (nom. sg. n.) strength. 30, 4. 69, 14.
zita, past part. (nom. sg. f.) increased 30, 2. 69, 10.
zinda-yâtumēnta, (nom. pl. n.) a great sorcerer. 30, 9. 70, 3. [The two

words from no compound; *zinda* is a substantive in the nom. pl. n., and *yâtumeñta* is its adjective; they may be translated "sins of sorcery"; *zinda* is the Persian *zhinda* "ugly, horrible".]

zí, conj. for. 30, 1. 69, 9.

zurô-beretâo, adj. (a compound, nom. pl. f. of *zurô* = *zâvare* "strength", and *beretâo* "brought", or "bringing") having strength. 30, 7. 70, 1.

zusha, injured; asked. 30, 2. 69, 11. [*zusha* is incorrect; it ought to be *zushta* past part. of *zush* "to be pleased"; it means "pleased, satisfied" and not "injured", or "asked".]

zushta, s. a derhem. 30, 3. 69, 12. [This meaning is very doubtful; it appears to rest only on the mistaken identification of *zushta* "pleased" with the Pahlavi *zoxan*, which is the name of a certain coin.]

zushtô, part. (nom. sg. m.) settled. 43, 10. 79, 4.

zēñha, s. (nom. sg. f.; instead of *zānga*) leg. 11, 4. 52, 1.

zēmāna, s. (nom. sg. f.) reward. 30, 5. 69, 16.

zēmô, s. (gen. sg.) land. 18, 9. 40, 6. 58, 5. 74, 10.

zēredhaiēm, s. (nom. sg. n.) heart. 30, 8. 70, 2.

zāo, s. (nom. sg. f.) earth. 12, 7. 52, 22.

zātikan, born. 30, 5. 69, 15. [nom. sg. n. birth of *zan* "to be born" with the abstract suffix *thwan*.]

zgerēgnem, adj. (nom. sg. n.) altered to *zgeresnem*, round. 30, 7. 69, 19.

[See note 4 on pagg. 69. 70.]

zyēid, s. a kind of offender. 39, 2. 73, 24. [It is a verb, 3 sg. imperf. act. of *zyā* to injure, "he injured".]

zyām, s. (acc. sg. f.) of *zyā* winter. 30, 2. 69, 9. [snow.]

zrua, s. (nom. s. m.; see *zarva*) time. 30, 5. 69, 16.

T (t)

tacha, s. flowing. 29, 1. 68, 13.

tacharem, s. (nom. acc. sg. n.) a measure of three Hāsars. 41, 11. 75, 8.

[See note 5 on pag. 75.]

tañchishtem, adj. (nom. acc. sg. n.) most vigorous. 29, 1. 64, 14.

tad, dem. pr. (nom. sg. n.) this. 43, 5, 6, 7, 8. 76, 24. 78, 6, 7. 79, 1.

tadhao, 41, 10. 75, 7. [a mistake; see note 5 on pag. 75.]

tanum, s. (acc. sg.) body. 37, 5. 73, 19. — *tanush*, s. (nom. sg.) 24, 8.

37, 4. 64, 13. — *tanvaēcha*, (dat. sg.) to the body. 11, 9. 52, 9.

tanumāthró, s. (nom. sg. m.) a body-subduer 29, 3. 68, 7. [Te word is

generally used as an adjective, meaning "one in whose body the sacred words are" i. e. thoroughly knowing the religion.]

taradhâta, s. (nom. sg. f.) a destroyer. 29, 4. 68, 19. [past part. of *tara-dhâ* "to pervert", generally used in the phrase *taradhâtêm anyâish dâmân* Yt. 12, 1. 2. 19, 9. etc. "perverted, spoiled by the other creatures"; the inborn light, the primitive intellect *âsnô khratush* are regarded as spoiled by their contact with other things.]

tarascha, adv. and across. 6, 4. 48, 8.

taremanô, adj. (nom. sg. m.) small. 29, 2. 68, 15. [The meaning is very doubtful.]

tarêmanô, adj. (nom. sg. n.) very strong. 29, 2. 68, 15. [part. pres. middle of *tar* to cross, "crossing, running".]

tavâchâ, v. (1 sg. subjunct. middle of *tu* "to be able" with the enclitic *châ*) I may have the means 14, 8. 54, 10.

tashad, v. (3 sg. imperf. of *tash* "to cut") he formed. 29, 4. 68, 19.

tâcha, dem. pr. with *châ* (nom. acc. pl. n.) and that. 29, 1. 68, 13.

tâtô, s. (nom. sg. m.) duration. 29, 1. 68, 13. [past part. of *tan* "stretch, extend".]

tâya, s. (nom. sg.; instead of *tâyush*) a thief. 29, 3. 68, 16.

tâyushâoscha, s. (nom. pl. f.) an abettor of thieves, a nest of rogues. 31, 4.

73, 27. [It is a compound, *tâyû-sha*, which may mean place of thieves.]

tâyô, hidden. 39, 4. 73, 26.

tishrô, num. f. three. 1, 5. 45, 8.

tûirîm, s. (nom. sg. n.) the fourth parth. 1, 7. 45, 10.

tûm, pers. pr. (nom. sg.) thou. 29, 3. 68, 16.

tushish, s. (nom. sg.) a spade. 29, 3. 68, 16. [See note 2 on pag. 68.]

tê, dem. pr. (nom. pl. m. of *ta* this) these 15, 8. 16, 10. 55, 12. 56, 11.

Th (th).

thunavanîta, adj. (nom. pl. n.) lazy. 31, 7. 71, 4.

thamanem, adj. (acc. sg. m.) industrious, independent, heroic. 31, 8. 71, 4.

thnâtô, s. (nom. sg. m.) acceptance. 31, 6. 71, 3. [past. part. of *thnâ*, a root of uncertain signification.]

thraêtaonahê, s. (gen. sing.) Feridûn. 15, 8. 55, 12.

thrañ, s. (nom. sg.) the mouth. 31, 8. 71, 6.

thrayâm, num. (gen. n.) threefold. 1, 6. 45, 8.

thăm, (acc. sg. of *tâm* thou) thee. 3, 10. 31, 7. 41, 6. 46, 34. 71, 3. 75, 5.

dakhmô, s. (nom. sg. m.) a depositary for the dead, tower of silence.

27, 1. 67, 2.

dakhshu, s. (nom. pl. n.) a mark. 27, 2. 67, 4.

dakhshmailish, s. (nom. sg. f.) a certain measure. 41, 8, 75, 6.

dairô, or *dairô* adj. (nom. sg. m.) wisdom, [wise]. 8, 7. 50, 2.; wise, intelligent. 9, 6. 50, 12.

danhvê, s. (dat. sg. of *danh* "a province") to the governor. 12, 2. 52, 15. [The Pahlavi translator has identified it with *danh*-*paiti* "a ruler, governor"].

dazhad, v. (3 sg. imperf. act. of *dazh* "to burn") he burns. 27, 3. 67, 5.

dazdi, v. (2 sg. imperat. of *dâ* "to give") give! 27, 2. 67, 3.

dadhâiti, v. (instead of *dadâiti* 3 sg. pres. act. of *dâ* "to give") he gives. 13, 9. 53, 15.

dantânô, s. (nom. pl. of *dantan* "a tooth") teeth. 8, 3. 49, 14.

dareghem, (adj. nom. sg. n.) long. 11, 10, 12. 52, 9, 12.

darezera, adj. (nom. sg. f.) powerful. 27, 3. 67, 6.

darevad, v. (3 sg. imperf.) he saw. 27, 2. 67, 4. [miswritten for *daresad*, of *dares*, to see.]

dashinô, adj. (nom. sg. m.) right. 9, 11. 50, 19.

dashcha, num. with *cha*, and ten. 41, 6. 75, 4. [instead of *dasacha*.]

dasmahê, adj. (gen. sg. m. n. of *dasema*) tenth. 1, 9. 45, 14.

dahmô, adj. (nom. sg. m.) pious, religious, devout. 27, 1. 67, 2.

dâitya, s. justice, propriety. 13, 12. 53, 19. [adj. nom. pl. n. proper, suitable.]

dâtâish, s. (instr. pl.) through, with the laws. 14, 1. 54, 1. [past. part. of *dâ* "to make".]

dâd, v. (3 sg. aor. act. of *dâ* "to make, create") he created. 13, 6. 53, 13.

dâra, s. (nom. sg. f.) a razor. 16, 9. 56, 11.

dâshta, past part. made. 27, 3. 67, 5. [It appears to be miswritten for *dâta*.]

dishta, s. a measure of ten fingers. 41, 2. 74, 17.

dughdha, s. (nom. sg.) a daughter. 5, 6. 47, 22.

dudhuwibuzda, s. name of a crinne, threatening to kill with uplifted weapon. 34, 5. 72, 12. [It does not appear to be a compound, but two words, *dudhuwi* s., and *buzda*, past part., both in the instr.; *dudhuwi* is very likely the name of a particular weapon, and *buzda* may mean

- "turned" (root *buz* = *buj* to inflect); the whole phrase would thus signify "with a weapon, turned, pointed at".]
- dunma*, s. (nom. sg. n.) a cloud. 16, 8. 56, 10. [The phrase *yayata dunma* means "the cloud is passing, or has passed moving about".]
- dush-dâma*, adj. (nom. sg. f.) having a bad creation. 27, 5. 67, 8.
- dush-sastish*, s. (nom. sg.) ill-advising. 27, 4. 67, 7.
- dush-sravanhê*, adj. (dat. sg. m. n.) having bad words. 27, 4. 67, 6.
- demânô-pathni*, s. (nom. sg. f.) a bride. 5, 2. 47, 19. [mistress of the house.]
- dereîô*, s. (nom. sg. m.) a holder. 9, 3. 50, 10. [It is past part. of *dere* "to hold", forming the first part of the Tatpurusha compound *dereîô-sraoshem* holding Serosh, keeping him; the past part. has in Zand now and then the meaning of the act. part., see my Essays pag. 84.]
- dôithra*, s. (nom. sg. f., or nom. du.) eye. 7, 13. 49, 11.
- drêî*, s. (nom. sg. n.) length, extent. 16, 3. 29, 5. 56, 1. 68, 22.
- drûjim*, s. (acc. sg. of *druj*) Daruj, an evil spirit 14, 7. 54, 9.
- drvatâtem*, s. (acc. sg. of *drvatât*) health. 11, 7. 52, 7.
- dva*, num. two. 1, 4. 45, 7. — *dvacha*, and two. 41, 6. 75, 4.
- avadasai-hâthrem*, a Dvigu-compound (nom. sg. n.) a measure of twelve hâsars. 43, 1. 78, 1.
- dwayâo*, nom. (gen. du. f. of *dva*) twofold. 1, 5. 45, 7.

D (d).

- ḍkaêshahê*, s. (gen. sg. of *ḍkaêsha*) 43, 6. 78, 7. — *ḍkaêshô*, (nom. sg.) a command; a judge. 17, 8, 9. 57, 11, 12. [This is the traditional explanation which can scarcely be proved from the Zand-avastâ as far as it still exists. The word may have had the meaning of "judge" in works which are no longer extant, or in the old Persian language; as regards the Zand I doubt it very much. In the existing Zand texts it clearly means "creed, religion; religious doctrine", forming very frequently the latter part of a compound (e. g. *ahura-ḍkaêshô* "professing the Ahura religion", *paoiryô-ḍkaêshô* "an adherent of the ancient religion") which is now and then dissolved into its component parts, but without altering the sense (so for instance *paoiryānām ḍkaêshanām* instead of *paoiryô-ḍkaêshanām*). It is originally the same with the Sanscrit *dikshâ* "instruction, initiation principally into

sacred rites". No other etymology is possible; those which have been proposed by same modern Zandists are absurd. See my work on the Gáthas II, pagg. 177. 78.]

ḍbaēsháo, s. (nom. pl. n. of *ḍbaēshan̄h*) injury. 28, 1. 67, 16.

Dh (*dh*).

dhadhān̄ha, s. (instr. sg. n.) the backside. 11, 2, 51, 15. [It is the same as *zadan̄h* podex.]

N (*n*).

naēmām, adj. (acc. sg. f.) half. 9, 13, 50, 22. [*vīspē-naēmām* in all directions.]

nāērē, s. (dat. sg., instead of *nairē* of *nar* a man) to a man. 13, 9, 14, 3, 53, 15, 54, 5. — *nara*, (nom. du.) two men. 4, 8, 14, 6, 47, 11, 54, 7. — *narō*, (nom. pl.) men. 4, 8, 38, 7, 47, 11.

naomahē, adj. (gen. sg. m. n. of *naoma*) ninth. 1, 9, 45, 14.

namra-vākhsh, an adjectival compound (nom. sg. *namra* + *vākhsh*) words of benediction. 8, 7, 50, 2. [This meaning is doubtful; it appears to be based only on an identification of *namra* with the Persian *namāz* prayer; the real meaning cannot be made out.]

narsh, (gen. sg. of *nar*) of a man. 4, 7, 7, 4, 12, 8, 47, 10, 48, 23, 52, 23.

nā, s. and adv., a man; or. 4, 1, 12, 5, 47, 2, 52, 20.

nāiri, s. (nom. sg.) a woman. 12, 5, 52, 20.

nāirika, s. (nom. sg. f.) a woman. 4, 9, 47, 13. — *nāirikanām*, (gen. pl.) of women. 4, 9, 47, 14. — *nāirikayāo*, (gen. du.) of two women. 4, 9, 47, 14.

nāfō, s. (nom. sg. n.) navel. 10, 7, 51, 6.

nizentem, act. part. pres. (acc. sg. m.) one who is born in the house. 40, 10, 74, 13. [See note 2 on pag. 74.]

nitemchūl, s. (nom. acc. n. of *nita* with *chūt*) each setting. 12, 7, 52, 22. [See note 3 on pag. 52.]

netemem, adj. (nom. acc. sg. n. instead of *nitemem*) lowest. 4, 3, 4, 7, 8, 3.

nē, pers. pr. (acc. dat. gen. pl., Gátha form) we. 4, 1, 27, 2. [us, to us, of us.]

nō, pers. pr. (acc. dat. gen. pl.) we. 4, 1, 47, 1. [See *nē*.]

nōid, adv. not. 13, 9, 53, 15, 76, 23.

nāon̄ha, s. (nom. sg. f.) nose. 8, 1, 49, 12,

nmánō-pathni, s. (nom. sg. f.) mistress of the house. 5, 2, 47, 19.

P (p).

paio, s. (nom. sg. n. instead of *payô*) milk. 24, 5. 64, 10.

paiti, prep. on, at. 7, 1, 3. 48, 17, 20.

paiti-dathâiti, v. (3 sg. pres. act. of *dhâ* + *paiti*) he returns, answers. 13, 9. 53, 15.

paitiastô (*vachâo*), adj. words of assent. 9, 8. 50, 17. [instead of *paityastô* assenting.]

paitiêtcê, s. Patet, confession and repentance of sins. 25, 10. 64, 17. [The form cannot be correct; *patet* comes from *paitita* "fallen", compare *patita* in Sanscrit "fallen from virtue"; if it be a noun, it can only stand for *paititi* "fall, confession of a fall".]

paitishâthrâo ¹⁾, s. a commander 15, 5. 55, 8. [The interpretation is doubtful; as to its form, it is a gen. du. The derivation from *paiti* "lord", and *khshathra* "rule" which the compiler had in view cannot be right. I derive it from a word *paiti-shâtra* which may mean "a meeting convened for opposing another one, a party", as *shâtra* is only traceable to *shad*, *had*, "to sit", being a corruption of *shastra*, the *s* being dropped, and the *a* lengthened in compensation for the loss; compare *hâdrôyâ* (gen. du. of *hâdri* which is a Gâtha from for *hathri*) Yas. 32, 7. with my remarks on it, Gâthas I, pagg. 167. 68.]

paitishlâna, s. (nom. du.) foot. 11, 3. 52, 1.

paitî, s. (nom. sg. instead of *paitish*) a chief. 24, 10. 64, 18.

paitiapta, adv. with malicious intent. 76, 30. [instr. sg. of the past part. *paityapta*.]

paityahmi, s. (loc. sg.), an astronomical term, probably zenith. 12, 10. 53, 1. [See note 1 on pag. 53.]

paityâdha, s. answering. 9, 8. 50, 17.

pairi, prep. about. 17, 10. 57, 13.

pairiêtcê, s. pain, malady. 24, 7. 64, 12. [The form cannot be correct; if it be a substantive, it ought to be *pairyaiti* or *pairiti*.]

pairikanâmcha, s. (gen. pl. of *pairika* "a fairy" with *cha*) and of fairies. 15, 12. 55, 17.

1) The passage in which the word occurs, looks like a proverb. I propose the following translation: "he who belongs to two industrious people is of two parties". The meaning appears to be, that one cannot serve two masters.

pairishtem, adj. (nom. sg. n.) well considered. 9, 3. 50, 10. [It is formed like a past part. from *pairish*, "round about", meaning "turned about", looked at, chiefly used of wood, if properly examined before it is thrown into the sacred fire.]

pairi-sachaiti, v. (3 sg. pres. act. of *sach* "to pass" with *pairi*) it lasts 76, 23.

pairyētē, v. (3 sg. pres. middle of *perc* "to destroy" instead of *pairyētē*, see Vend. 4, 17. West.) is joined to *tanu*, meaning "he destroys his body, becomes a Tanāvanar". 37, 5. 73, 19.

paurva, adv. before. 1, 4. 45, 6.

paēsa, s. leprosy. 24, 5. 64, 10.

paouraya, adj. (instr. sg. f.) 7, 3. 48, 19. — *paourīm*, adj. (nom. sg. n.) first. 1, 4. 45, 6.

paourushagaonem, an adjectival compound (nom. sg. n.) grey hair. 6, 48, 12.

paosh, adj. rotten. 24, 9. 64, 16. [s. gen. sg. of a word *pu*; perhaps it stands for *paosha*.]

pañtanhem, s. (nom. sg. n.) a fifth part. 1, 7. 45, 11.

pañchadasu, num. fifteen. 39, 6. 74, 3.

pañchasata, num. five hundred. 24, 6. 64, 11.

pañchāstem, num. fifty. 24, 6. 64, 11.

patenta, v. it falls out. 16, 4. 56, 4. [pres. part. (nom. pl.) of *pat* "to fall".]

pathô, s. (gen. sg. acc. pl.) a path. 24, 8. 64, 15.

padhem, s. (nom. sg. n.) a foot. 41, 1. 74, 16.

pafrācta, s. paying of debts by instalments; happy, healthy. 60, 3. 74, 7.

[It may be the past part. of an intensive of *pere* "to fill", meaning "completely fulfilled, discharged"; with reference to debts "paid off".

pa may also stand for *upa*, and *frācta* be derived from *frī*, *prī*, meaning "satisfaction".]

pura, prep. before. 76, 26. 77, 28.

para-sachaiti, v. (3 sg. pres. act. of *sach* to pass with *para*) it lasts. 77, 26.

parācha, adj. (instr. sg. of *para* another) on that side. 6, 4. 48, 8.

parata, s. asking. 24, 3. 64, 7.

pareshu, s. (nom. sg.) the side. 10, 9. 51, 7.

parô, adv. before. 9, 11. 50, 19.

parāontyâo, s. (gen. sg. of *parāontî*) exhaling. 8, 2. 49, 13. [See *āontyâo*.]

parshva, s. snow. 19, 1. 58, 13.

pashnem, s. (nom. sg. n.) eyelid. 8, 1. 49, 11.

pasânô, s. (nom. pl.) bosom. 10, 10. 51, 8.

pusu-vastrahê, adj. (gen. sg.) clothed in skins. 6, 9. 48, 13.

pasushurvân, s. (gen. sg.) a shepherd-dog. 40, 1. 74, 5.

pascha, adv. after, behind. 9, 12. 10, 1. 50, 19, 22. 76, 26.

paschaita, adv. (instead of *paschaêta*) afterwards. 78, 11.

pasvô, s. (nom. pl. of *pasu*) cattle. 39, 7. 74, 3.

pâiri, surrounding. 9, 13. 50, 22. [prep. instead of *pairi* round.]

pâta, (2 pl. imperat. act. of *pâ*) protect! 24, 4. 64, 9.

pâdha, s. a foot. 24, 4. 64, 9.

pâdhanuhamtem, adj. (acc. sg. m. of *pâdhanuhamt*) deserving rewards.
40, 1. 74, 5.

pârem, s. (nom. sg. n.) a debt. 24, 7. 40, 3. 64, 12. 74, 6.

pîtur, s. and. adj. (acc. sg.) a father; bad. 24, 5. 64, 10. [The word cannot have both these meanings; in that of "father" the compiler compounded it with *pîtar* which has this meaning. Whether it means "bad", or rather "badness", as it can be only a substantive, cannot be decided from the existing Zand texts, where *pîtu*, means "nourishment"; but it is quite possible that it conveyed the sense of "badness" in passages which are now lost; compare *pejus* worse in Latin, *pîyati* "to scorn" in Vedic Sanscrit, see 'Rigv. 1, 147, 2.]

pukhdha, adj. fifth. 1, 7. 24, 6. 45, 11. 64, 11.

puthra, s. (nom. pl.) sons. 15, 8. 55, 12. — *puthrô*, s. (nom. sg.) a son.
16, 11. 57, 2.

pusâm, s. (acc. sg. f.) a crown. 24, 10. 64, 18.

peretush, s. (nom. sg. m.) a way, a channel. 24, 3. 64, 7.

perenâi, s. (dat. sg. of *perena*) a discussion. 24, 4. 64, 8.

perenâiu, s. (instead of *perenâyu*) a youth. 24, 4. 64, 8. — *perenâyu*, (nom. du.) two adults. 4, 5. 47, 8. — *perenâyunâm*, (gen. pl.) adults.
4, 6. 47, 8. — *perenâyush*, (nom. sg.) an adult. 4, 5. 47, 7.

perenâvayâo, s. blessings. 24, 9. 64, 15. [This meaning is very doubtful, as the word cannot be derived from *â-frî* "to bless" which the compiler appears to have done. It seems to be miswritten for *perenâyavâo* gen. du. of *perenâyu* "a youth".]

perenem, adj. (nom. sg. n.) full. 24, 3. 64, 7.

peremnâi, s. (dat. sg.) to an adversary. 13, 9. 53, 15. [pres. part. middle of *pere* "to fight".]

peresâ, s. (nom. sg. f.) bridge. 14, 10. 55, 1. [*peresâ* is only the Persian pronunciation of the Bactrian *perethâ*; see note 1 on pag. 55; the translator has identified it with *perethu* "bridge", referring it to the bridge *Chinwad* which separates heaven from hell. This interpretation is very doubtful, as *perethâ* is the nominative, and gives no good sense. I have explained it in my work on the Gâthas II pag. 163. as "fight, strife, war" to which interpretation I still adhere.]

peshotanush, s. (nom. sg. m.) a Tanâvanâr, a great sinner. 24, 8. 64, 13. —

peshôtanush, s. (nom. sg. m.) 37, 4. 73, 19. [The correct form is *peshô-tanush* which is a Tatpurusha compound of *peshô*, instead of *peretô* "destroying" (the past part. being used in the sense of an active one) and *tanush* "body", the whole meaning "destroying the body" that is, suicide. It does, however, not necessarily imply the idea of suicide, but sins which are regarded as aggravating and great as the destruction of one's own life is according to the Zoroastrian religion.]

pouruyô, adj. (nom. sg. m.) first. 17, 2. 57, 5.

pourushaspô, s. (nom. sg. m.) Pourushasp, the father of Zoroaster. 1
55, 12.

pām, adj. (acc. sg. of *pâ*) protecting. 32, 6. 71, 17.

pāsanush, s. (nom. sg. m. instead of *pānsush*) dust. 24, 8. 64, 15.

pāstahê, s. (gen. sg. m.) of the skin. 6, 9. 48, 12.

patad, v. (3 sg. imperf. act. of *pat* "to fall") he fell. 24, 9. 64, 16.

F (f).

fedhri, s. (log. sg. instead of *pītari* of *pītar*) a father. 26, 9. 66, 18.

fraiar, s. (instead of *frâyara*) forenoon. 42, 4. 75, 13.

frauâkhsh, s. (nom. sg.) horny substance. 10, 5. 51, 3.

fraçasaitê, v. will be born. 15, 4. 55, 7. [probably miswritten for *fraya-saitê* 3 sg. pres. middle of *yaz*, "he prays", see note 4 on pag. 55.]

fraçšta, past part. (instr. sg. used in the sense of an adverb) abundantly.
26, 11. 66, 20.

frakârayôish, v. (2 sg. potent. act. of the causal of *kare*) thou shalt draw.
18, 8. 58, 4.

fragatôid, s. (abl. sg. of *fragatî*) beginning. 42, 11. 77, 4.

frajasaiti, v. (3 sg. pres. act. of *jas* = *gachh* "to go" with *fra*) it begins.
76, 20. 77, 23.

frazânaiti, v. (3 sg. pres. act. of *zan* "to know" with *fra*) he discerns, decides. 17, 10. 57, 14.

frazdânuom, s. (acc. sg. of *frazdânu*), name of a river in Sejestân 17, 3. 57, 6.

fradathem, s. (nom. acc. sg. n.) prosperity. 13, 3. 53, 6. — *fradathâi*. (dat. sg.) for furthering. 26, 9. 66, 8.

frabaraitē, v. (3 sg. pres. middle of *bare* "to bring" with *fra*) he brings. 76, 25.

frabda, s. a bridge of foot from heel to toe, a foot's length. 11, 4. 52, 2.

frayarē, adv. tomorrow. 26, 10. 66, 19.

fravâkhsh, s. (nom. sg.) male organ of generation. 11, 1. 51, 13.

frashnem, s. (nom. sg. n.) testicles. 10, 12. 51, 11.

frasasta, past part. of *sās* "to praise" with *fra*, well-known. 26, 10. 67, 19.

frasyadhjaiti, s. name of a crime, the sin of driving another to desperation, or stabbing and wounding him. 35, 7. 73, 1. [It is a compound; *jaiti* means "striking, a blow"; *syadh* appears to mean "stabbing, piercing".]

frāsrāvayēiti, v. (3 sg. pres. act. of the causal of *sru* "to hear" with *fra*) he repeats, sings. 77, 29.

frā, prep. (instead of *fra*). 14, 4. 54, 5.

frâtish, s. (nom. sg.) filling. 76, 20. [It is to be derived from *pere*, *pare* "to fill" with the suffix *ti*, being a contraction for *paratish*.]

frârūithya, part. fut. pass. (nom. pl. n.) they are to proceed. 13, 12. 53, 19. 54, 1. [It is to be traced to a denominative of *ratha* "carriage", meaning "to move".]

frârâdhân, s. (nom. sg.) little finger. 10, 4. 51, 2.

frim, s. (acc. sg. m. or. nom. n. of *frya* dear, beloved) a friend. 26, 9. 66, 18.

frās, adv. over. 26, 10. 66, 18.

frshu, adv. before. 19, 4. 59, 3. [This meaning appears to rest entirely on an identification with the Persian *pēsh* "before". The word is of frequent occurrence in the Zand texts at the end of compound words, meaning "increasing"; in some words it is a contraction of *pasu* "cattle".]

frshuta, s. cheese. 26, 11. 66, 20.

frshyô, adv. after. 19, 4. 59, 3. [This meaning is unknown in the existing

Zand texts; it may be an adjectival form of *pas* behind, meaning "one who is behind".]

fshyô, s. (nom. sg.) milk. 26, 11. 66, 20. [This form is a correction from the *pashuyô* of the MSS.; it ought to be *fshuyô* meaning "what comes from cattle, cows" i. e. milk, *fshu* being a contraction of *pasu*.]

fshtâna, s. (nom. du.) the breast. 10, 6. 51, 4.


B (b).


baê, num. (instead of *duyê*) two. 28, 1. 67, 17.

baêshaza, s. (nom. pl. n.) health. 28, 1. 67, 16. [remedy, medicine.]

baodhanhō, s. (gen. abl. sg. n.) a seeker. 28, 5. 68, 3. [part of the soul, soul, life.]



baodhajad, s. name of a crime. 32, 8. 72, 2. [It stands for *baodhō-jaiti* "the slaying of life", see note 1 on pag. 72.]

baodhō, s. (nom. sg. m.) life, soul. 28, 4. 68, 3. [scent, smell,  in Persian.]

baodhō-varshtahê, s. (gen. sg. of *baodhō-varshita*) capital punishment. 3, 3, 46, 25. 

baodhō-varshtahê, (gen. sg.) name of a crime of murder for which the severest kind of capital punishment is awarded. 32, 8. 72, 2. [As to the etymology of this compound, the first part *baodhō* "soul" is clear; the second *varshita* cannot be taken as past part. of *varex* "to make, do", as it would give no sense; it is to be traced to the root *vrasch* "to tear", of which it can be a past. part; compare the forms fut. *vrashtâ*, inf. *vrashtum*, part. fut. pass. *vrashtavyam* of this root in Sanscrit, *Pāṇini* 8, 2, 36. The whole compound thus means: the tearing of life (out of the body) which applies to a very severe kind of capital punishment, such as disembowelment, or cutting the body in pieces. That it clearly means the heaviest kind of punishment, follows from the passages of the Zand-avastâ where it is mentioned.]

baoshem, s. (nom. sg. n.) freedom. 28, 6. 68, 4.

bakhdhra, adj. uncastrated. 28, 3. 67, 18. [The word occurs in Vend. 19, 21. The readings of the MSS. differ; Westergaard has *bikhedhrem*; my Vendidad Sade fol. 228, a has *bakhedhrem*; my Pahlavi-Vendidad reads as West. does; the Vend. Sade published in Bombay in 1232 Yazdagird, has *bakhdhare*. The Pahlavi translation has  which must be read *bakhdarah*, as  is only b; my Pahlavi-Persian

- Vendidād which has been copied from a Surat MS. reads it *bākhtah* and translates it by *bī koftah* not bruised, i. e. uncastrated. The reading *bikhedhrem* appears to owe its origin to etymology; the first part *ba* having been taken as *bi* = *vi* "without". Although the meaning "uncastrated, not gelded" is on the whole undoubtedly correct, the form *bikhedhrem* is hardly the right one; I prefer *bakhdhra*, or *bakhđhar* which was simply an expression for the male, the bull.]
- bakhshad*, v. (3 sg. imperf. of *bakhsh* "to make a present") he may grant, 13, 3. 53, 6.
- bagha*, s. (nom. pl. m. or n.) a lot. 28, 2. 67, 17.
- bañtáo*, adj. (nom. pl. f.) sick. 28, 3. 68, 2.
- bañdáo*, s. (nom. pl. f.) a tie. 28, 3. 68, 1.
- baraitē*, v. (3 du. pres. middle of *bere*, *bare* "to bring") they (two) bring. 14, 6. 54, 8.
- bāretā*, *beretā*, past. part. of two roots 1. *bare* = Sanscrit *bhri* "to bring"; 2. *bare* = S. *hri* "to take"; e. g. *yasoberetā* "taken under prayer".
- bāretām*, past. part. of *bere*. 16, 8. 56, 32; see *ava-baretām*.
- bārethra*, s. (nom. sg. f.) a pregnant woman. 28, 4. 68, 2. [The form is uncommon; it appears to stand for *barethri*; very probably it is only a clerical error.]
- barethri*, s. (nom. sg. f.) a pregnant woman. 5, 3. 47, 20.
- barozdahum*, s. (nom. sg. n.) upper part of the side. 10, 9. 51, 8.
- bashi*, s. (nom. sg.) a cucumber. 28, 6. 68, 6.
- bāzava*, s. (nom. pl. of *bāzu*) arms. 10, 2. 50, 25.
- bādha*, adv. always. 28, 2. 67, 17.
- bāmanyáo*, adj. (gen. du. of *bāmanū*) wide. 18, 5. 57, 18. [See note 3 on pagg. 57. 58.]
- bāmya*, adj. splendid; spacious. 6, 3. 48, 6. [See note 2 on pag. 48.]
- bitim*, adj. (nom. sg. n., instead of *bitīm*) second. 1, 5. 45, 7.
- bipāthwó*, adj. (nom. sg. m.) having two times, stations. 38, 6. [See note 2 on pag. 73.]
- bish-aētavad*, adv. twice as much. 41, 8, 10. 75, 6, 8.
- bishish-framátō*, s. (nom. sg. m.) a well-experienced doctor. 28, 5. 68, 4. [Bishish appears to be only the old Persian form of the Zand *baēsh-aza*, meaning "medicine"; *framátō* is past part. (nom. sg. m.) of the root *mā* with *fra*, and has the same meaning as *āmāta* "experienced".]

buji, adj. liberated. 28, 6. 68, 5.

bunem, s. (nom. sg. n.) bottom. 12, 10. 53, 1.

buyâd, v. (3 sg. precat. act.) may he be! 28, 2. 67, 18.

berezata (*vacha*), adj. (instr. sg. of *berezat* "high, loud") a loud voice. 8, 10. 50, 5. [with a loud voice.]

berctâbyô, past part. (dat. pl. f. of *berctu*) to those (waters) which have been taken. 16, 12. 57, 3. — *beretâo*, nom. acc. pl. f. 30, 8. 70, 1.

bâthro, adj. (nom. sg. m.) difficult. 28, 7. 68, 6.

byârîha, s. (instr. sg.) fear. 28, 4. 68, 2.

bvad, v. (3 sg. pres. subjunct. act. of *bû* "to be") it will be. 11, 11. 52, 11. [on the meaning as future, see my Essays pag. 82.]

M (m).

maitê, s. (nom. sg. instead of *maiti*) a measure. 19, 6. 59, 7.

maidhyâi, adj. (dat. sg. of *maidhya*, middle) to the middle. 77, 25. — *maidhyâd*, (abl. sg.) 78, 12.

mainyûcha, s. (nom. du., or acc. pl. of *mainyu* with *cha*) in connection with *spentô-mainyu*, the name of the third Gâtha, meaning "the verses beginning with *Spentô-mainyu*". 78, 9.

maêsmâ, s. (nom. sg. of *maêsmân*) urine. 11, 1. 51, 14.

makhshi, s. (nom. sg.) a fly. 25, 7. 65, 12.

magha, s. a bachelor. 25, 4. 65, 6. [See note 2 on pag. 65.]

maghem, s. (nom. sg. n.) a stone to sit upon, when undergoing the great purification ceremony which lasts for nine nights. 25, 7. 65, 10.

maghma, adj. naked. 25, 7. 65, 10.

mazaihô, s. (gen. sg. of *mazaih* "largeness, greatness") see *virô-mazaihô*. 16, 3. 56, 1.

mazgemcha, s. (nom. sg. n. of *mazga* with *cha*) and the brain. 11, 6. 5, 25.

mazdayasnô, adj. s. (nom. sg. m.) worshipping Mazda, a worshipper of Ormazd. 25, 4. 65, 6.

mazdâi, s. (dat. sg.) Ahura-mazda, Ormazd, the name of God. 32, 6. 71, 17.

— *mazdâo*, s. (nom. sg.) 13, 3. 16, 11. 38, 6. 53, 6. 57, 2.

mañtâ, s. receiving. 17, 2. 57, 5. [a noun, denoting the doer, to be derived from *man* "to think", meaning "the thinker"; see note 2 on pag. 57.]

mad, prep. with. 25, 1. 65, 2.

madhu, s. (nom. sg. n.) wine. 25, 6. 65, 8.

- madhmyêhê*, adj. s. (gen. sg. of *madhmya* "middle") middle, the middle. 12, 8. 52, 23.
- manôthri*, s. (nom. sg. f.) neck. 10, 2. 50, 25.
- mayad*, s. destruction. 19, 6. 59, 7. [As to its form, it is the pres. part. n. of *mî* "to destroy" which has the same meaning in Sanscrit.]
- mayáo*, s., cohabitation. 25, 3. 65, 5. [This meaning appears to rest principally on the word *stryômayáo* Afrig. 1, 4. which is interpreted by the Desturs as "cohabiting with women". There is some ground for this meaning, as the modern Persian *mâyeh* "origin" is either identical, or closely related to it. See more about it in my *Gáthas* I. pag. 206.]
- marata*, s. Gayomard. 15, 1. 55, 3. [See *gayêhê marata* pag. 91.]
- mashyô*, s. (nom. sg. m.) man, mankind. 9, 5. 25, 4. 50, 12. 65, 7.
- mas*, adv. (instead of *maç* "greatly") much. 25, 2. 65, 5.
- masê*, s. the latter part of the compound *mushta-masô*. 10, 4. 51, 1.
- masáo*, s. (nom. pl. f.) greatness, value. 39, 7. 74, 3. [It forms part of the compound *sraoni-masáo* having the value, or greatness of a *sraoni*; see note 1 on pag. 74, and *sraoni*.]
- mastraghnaya*, or *mastrahnya*, s. (instr. sg. f. of *mastraghua*, or *mastraghui* skull) on the skull. 7, 2. 3. 4. 48, 17, 20. — *mastraghnām*, (acc. sg.) 7, 6. 48, 25. the skull. [The meaning is undoubtedly correct: but it is difficult to reconcile it with the obvious etymology of the word which is composed of *mastra*, and *ghua* "beating, striking": *mastra* is identical with the Sanscrit *masta*, *mastaka*; it thus means "striking the head"; how can this term be applied to the head? One may think of the brain; but the expression would not be very appropriate, as the brain does not strike the skull, and moreover there is another term used for it in Zand, viz. *maçga*, Persian *mazg*. It very likely refers to the bones of the neck which are in contact with the skull; see *mastravanām*.]
- mastravanām*, s. (gen. pl. of *mastravan*) the skull. 7, 6. 48, 24. [It is evidently only miswritten or mispronounced for *mastraghnām*, gen. pl. of *mastragham*, *mastraghua*, which appears to signify not simply the skull, but its bones and those closely connected with it. The same word is *mastarêghanuscha* Yt. 10, 72. where *mastraghanuscha* should be read.]
- masyañhê*, adj. (nom. pl. m. of the comparative *masyô* = *maçyô* of *maç* "great") greater. 6, 12. 48, 16.

mā, adv. (prohibitive particle) not. 19, 6. 59, 8.

māad, adv. together with; not. 3, 2. 46, 22. [When it means "together", it is only a lengthy pronunciation of *mađ* "with"; when it is a negative, it is a contraction of *mā* "not", and *ād* "thus, so".]

māi, s. measure. 19, 8. 59, 10. [perhaps for *māya*.]

māiainuhē, s. measure. 19, 8. 59, 11. [It is either the dat. sg. of a noun *māyainh*, or 2 sg. imperat. middle of *mā* "to measure" instead of *māyainuha*. The first explanation is probably the correct one; it thus means "for measuring".]

māta, s. (nom. sg.) a mother; measure. 5, 5. 19, 9. 47, 22. 59, 12.

mithōsāst, s. (nom. sg., instead of *mithō-sāsti*) name of a crime, false teaching, giving wrong instruction. 35, 1. 72, 17. [*mithō* adv. falsely, wrongly, *sāsti*, s. of *sās* "to teach", doctrine.]

mithwa, adj. mingled. 25, 1. 65, 2 [s. joining, a pair.]

mimarō, s. (nom. sg. m.) a reciter. 25, 3. 65, 5. [It is an intensive formation of the root *mar* "to repeat, count", meaning one who constantly repeats, recites prayers.]

muthrem, s. (nom. sg. n., instead of *mūthrem*) urine. 25, 6. 65, 9.

murā, s. (nom. sg. f.) the belly. 25, 5. 65, 8. [See note 3 on pag. 67.]

The meaning is very doubtful.]

mushta-musō, adj. (nom. sg.) handful. 10, 3. 51, 1. [*mushta* — *mushti* the fist.]

mustcmeshō, s. (nom. sg.) myrtle. 25, 2. 65, 4.

mēzhdem, s. (nom. sg. n., instead of *mīzhdem*) reward. 25, 5. 65, 9.

merekhsh, s. destruction. 58, 8. 65, 12. [In the shape mentioned it is only the root, meaning "to destroy"; the substantive which the compiler had in view, may have been *merekhsha*.]

merczānāi, s. the belly. 25, 5. 65, 8. [The meaning is not distinctly stated; see note 3 on pag. 65; it is clearly traceable to the root *mercz* "to wipe off, take off". It appears to be the name of some object, perhaps that of a broom.]

merczu, s. (nom. sg.) a boundary. 25, 1. 65, 2.

mē, pers. pr. (gen. dat sg.) of me. 14, 4. 54, 5.

moshu, adv. quickly, at once. 25, 1. 65, 3.

māo, s. (nom. sg.) the moon; measure, appropriate. 19, 7. 59, 8. [The author takes the suffix *māo*, nom. sg. m. of *man*, *mant* in the meaning of "appropriate" which is, however, erroneous. In this sense it means only "endowed with".]

mām, pers. pr. (acc. of *azem*, I) I, me 19, 6. 25, 3. 59, 7. 65, 5.

myaēshi, s. 'making water. 25, 6. 65, 9. [This meaning is either wrong, or the word is miswritten, or mispronounced. If it means "making water", it can be only traced to *miz* = *mih* in Sanscrit "to make water"; then we ought to expect *maēzu* or *maēsi*. I am inclined to take it as a verb 2 sg. pres. potent middle of a root *mi*, standing for *mayaēsha*.]

mrāvd, v. (3 sg. imperf. act. of *mru* "to speak") he said. 9, 7. 50, 14.

mravad, v. (3 sg. subjunct. act.) he may say. 9, 7. 50, 15.

mru, v. (2 sg. imperat. act.) speak! 9, 8. 50, 16.

mrēša, -adj. injured. 25, 5. 65, 7. [I cannot trace it to any root which can convey such a sense. It is miswritten or mispronounced. The Pahlavi has *mūda*; the original Zand may have been *mūta*, of the root *mū* "to fasten" in Sanscrit which is preserved in *amuyamna* "inviolable".]

Y (y).

yaētatare, v. (3 du. perf. act. of *yāt*) it is procurable. 16, 10. 56, 11.

[See note 3 on pag. 56.]

yaētush, v. has come. 16, 6. 56, 5. [See on the form and meaning note 1 on pag. 56; "aspiring after".]

yaētushāda, adj. one who is capable of speaking and hearing 40, 9. 74, 12.

[It appears to be an abl. of *yaētush*, standing for *yaētushād*.]

yaēshenta, pres. part. of *yaēsh* "to seeth" (nom. pl. n.) seething. 16, 4. 56, 4.

yaoshchini, adj. fortunate. 16, 7. 56, 7. [The form is somewhat doubtful; instead of *yaoshchini*, *yaoshchina* is to be read, as *china* is now and then used as an enclitic, just as the Sanscrit *chana*, generalising the meaning; *yaosh* = *yos* "fortune, prosperity" of the Vēdas is known from the Gāthas Yas. 44, 9. (see my article in Zeitschrift der Deutschen Morgenländischen Gesellschaft vol. VIII, pagg. 740—43), and forms part of the well-known verb *yaosh-dā* which is generally interpreted as "to purify", a meaning which appears to be only a derived one. *yaoshchina* may be, however, incorrect, and the correct reading may be *yazaoschina* (gen. sg. of *yazu* "sublime, high" see my Gāthas I, pagg. 137. 138.), as we find Yt. 24, 48. West. *yazaoischina* (my MS. of the Vistāsp Nosk has *yazaōischina*). I prefer *yazaošchina*, as the sense "all that is high, sublime" agrees better

with the adjective *sūrahē* "heroic, victorious", than with *yaosh* "fortune, prosperity".]

yakhshtischa, s. (nom. sg. with *cha*) and a twig. 16, 8. 56, 8. 1.

yazaēsha, adv. if. 16, 12. 57, 2. [This is a mistake; it is a verb 2 sg. potent. middle of *yas*, "thou shalt worship"; see note 4 on pag. 57.]

yazāi, v. (1 sg. subjunct. middle of *yas* "to worship") 1 pay. 17, 3. 57, 6.

yazush, adj. (nom. sg. m.) sublime. 16, 11. 57, 1.

yatha, adv. as; so much; as much; just as. 9, 6. 12, 7, 8, 9. 41, 6. 57, 12. 52, 21, 22. 53, 1. 75, 4. 76, 29.

yathacha, adv. and thus. 13, 5. 53, 8.

yathā, adv. (Gātha form) thus. 12, 5. 52, 20.

yathra, adv. where. 13, 3. 53, 6.

yathrā, adv. where. 12, 11. 13, 2. 53, 3. 5.

yad, relat. pr. which. 11, 12. 52, 12. 76, 29.

yayata, v. (3 sg. potent. act. of *yat*) it may pass. 16, 8. 16, 10. [3 sg. perf. of *yat* to move, make exertions.]

yava, s. reckoning of a period. 15, 2. 55, 5. [It is either instr. sg., or nom. pl.; the latter suits best the sense of the passage where it occurs, *yava aētē aihem sarathustra* "these were the periods, o Zoroaster". In the passages of the existing Zand texts it is better taken as an instr. sg. in the sense of an adverb "ever".]

yavaēcha, s. (dat. sg. of *yava* "duration") for ever. 17, 6. 57, 9.

yavētātāēcha, adv. and for ever. 17, 6. 57, 9. [The Pahlavi translator takes it as consisting of two words *yavaē*, "always, ever", and *tātāē* "going on". Grammatically it is the dat. of an abstract noun *yavētāt* "eternity, duration", meaning "for ever, for all time".]

yavata, adj. (instr. sg. of *yavant* "how long", and *yavan* = *yuvan* "young") for how long a time; young. 41, 12. 15, 1. 55, 3.

yavaē, adv. as much. 14, 8. 41, 8. 11. 54, 10. 75, 6, 8.

yavahē, s. (gen. sg. of *yava* grain) of grain. 17, 3. 57, 5.

yavākem, pers. pr. (gen. du. of *tūm* thou) of you two. 3, 9. 46, 33.

yavē, s. (instead of *yavāi*) for all time, eternity. 11, 12. 52, 12.

yashatā, s. receiving. 17, 1. 57, 4. [It is a contraction of *yas* relat. pr., and *tā* dem. pr.; see note 2 on pag. 57, and also my Gāthas I, pag. 132.]

yasō, which has come. 16, 12. 57, 3. [The Pahlavi translator derives it from a root *yas* to which he attributes the meaning "to come" which

has no foundation whatsoever. It is a noun, occurring in the compound *yāsô-bereta* which is applied to the *saothra* i. e. holy-water, and means "taken (not "brought") under prayer, with prayer", *yāsô* standing in this compound for the instr.]

yasnemcha, s. (acc. sg. with *cha* of *yasna*) praise. 17, 4. 57, 7.

yâ, rel. pr. (nom. sg. f. du. m.) who, which. 14, 5, 6. 54, 7.

yâkarê, s. (nom. sg. n.) the liver. 10, 10. 51, 9.

yâtukhta, s. name of a crime, threatening to kill another by sorcery. 34, 3. 72, 10. [a spell, spoken by a sorcerer: *yātu* "a sorcerer, and *ukhta* "spoken".]

yâtukhta, s. a sorcerer. 30, 9. 70, 3. [adj. nom. pl. n., endowed with sorcery, witchcraft.]

yâtēm, s. (nom. sg. n.) a share, fortune; sorcery. 15, 11. 55, 15, 16. [In the sense of "sorcery" it stands very likely for *yâtum* which has that meaning.]

yâthucām, s. (gen. pl. of *yātu* a sorcerer) of sorcerers. 15, 12. 55, 17.

yâtmēng, adj. all, the whole. 14, 10. 54, 11. [This is a mistake. The reading is very doubtful. Westergaard reads *yâ mēng* Yas. 48, 2. whence the quotation is taken. If the reading *yâtmēng* be correct, it would be the accus. pl. of *yâma*; if *yâ mēng* be right, the first is the instr. sg. of the relat. pronoun, and *mēng* a corruption of *manah* "mind"; see my Gâthas II, pag. 163.]

yâre, s. (nom. sg. m.) a year. 16, 3. 56, 1. [The traditional explanation of this word by "year" which has been followed by all European interpreters is hardly correct. If we closely examine such passages as Yas. 4, 9. Visp. 4, 2., where the invocation of the *yârya ratavô* i. e. the masters of a *yâre*, is followed by an enumeration of the six Gâhnbârs or seasons, we have all reason to conclude that it means a season, a period of about two months, and not a year: *yâre-drâjô* during a season.]

yâskerestemem, adj. (nom. sg. n. of *yâskerestema*, superlative of *yâskeret* "active, energetic") most efficacious. 16, 1. 55, 18.

yijaiastish, s. (nom. sg.) name of a measure. 41, 8. 75, 6.

yukhta, past. part. of *yuj* "to join" (nom. pl.) joined: strong. 15, 8, 9. 55, 12, 13.

yujiti, v. (instead of *yujēnti* 3 pl. pres. act. of *yuj*) they are industrious. 15, 8. 55, 12.

yûzshem, pers. pr. you. 15, 7. 55, 11.

yûshmâkem, pers. pr. (gen. pl.) of you. 3, 9. 15, 7. 46, 33. 55, 11.

yê, relat. pr. (nom. sg. m. Gâtha form) who, which. 13, 6, 7. 34, 10, 13.

yêzi, conj. if. 77, 28.

yêdhi, conj. (the same as *yêzi*) if. 16, 10. 56, 11.

yêhyâ, relat. pr. (gen. sg. m., Gâtha form) that. 14, 7. 54, 9. [whose.]

yôishtô, adv. the less. 15, 4. 55, 7. [The meaning is very doubtful; but it is difficult to find out a better one. As *hvoishtô* is its correlate, both may mean "the less, the more"; but it cannot be proved. I take it as a contraction of *yô ishtô* "who is wishing, or wished for".]

yokhshtayô, s. (nom. pl. *yokhshti* means, power). 16, 7. 56, 32. [The word is not translated in the Pahlavi.]

yoghedha, s. (instr. sg.) by joining. 15, 4. 55, 7.

yoshdanhê, s. (gen. sg.) for shaving. 16, 9. 56, 11. [*yoshdana* "cleaning"; *yoshdanhê dâra* a razor.]

yô, relat. pr. (nom. sg. m.) who, which, what. 7, 1, 3, 6. 13, 8. 14, 3. 15, 7. 17, 10. 48, 17, 19, 25. 53, 11, 15. 54, 4, 5. 55, 11. 57, 13. 76, 25.

yôi, relat. pr. (nom. pl. m.) who, which. 15, 8. 55, 12.

yâo, relat. pr. (nom. pl. f.) 78, 12.

R (r).

raêrê, adj. generous. 28, 8. 68, 9.

raêva, adj. (nom. sg.) splendid. 28, 8. 68, 8.

raochanhem, s. light. 28, 10. 68, 11. [adj. acc. sg. m. of *raochanhâ*, *raochâo* "having light, shining"; the compiler confounded it with the substantive *raochanh* "light, splendour".]

raochanhâm-fragatôid, the fourth quarter of the night, when light and dawn commence. 42, 11. 77, 4. [literally, "from the beginning of the lights"; *raochanhâm* gen. pl. of *raochanh* light.]

raodhad, v. (3 sg. imperf. act. of *rudh* to grow) he grew up. 28, 8. 68, 10.

razô, adj. (nom. sg. m.) decorated. 28, 9. 68, 9. [It stands perhaps for *râza*, at the end of compound words, meaning, "arranging, adjusting".]

ratufrish, s. (nom. sg. m. instead of *ratufritish*, as the word is written in the Zand-avastâ) satisfaction of the heads of creation by invoking them. 77, 22. [This is a very remarkable word, as it furnishes among many others a very decisive proof of the close connection which the

ceremonies and prayer formulas of the Zoroastrian creed have with those of the Brahmans as shown in the Vedas. For *ratu* is, as to its origin, identical with the Sanscrit *ritu* "a season", but is used in a far more comprehensive sense, signifying not only the six Gahānbārs which correspond to the six seasons of the Hindus, but the parts of the day also, as well as any other regular period, and even any being of the visible and invisible world, under whose rule a certain class of creatures of a cognate nature are supposed to stand, in which sense it is best translated by "head, chief", the seasons under whose influence all beings are, being taken as the principal heads of creation. *riti* is completely identical with the Sanscrit *priti*. Now at all the so-called *Ishtis* (i. e. the minor sacrifices, exclusive of the Soma sacrifices of which they form only part) the *Yajamāna* i. e. the man in whose favour the sacrifice is brought has to repeat, after the performance of each of the five *Prayājas* (see my *Aitareya Brāhmaṇam* II, pag. 48, note 12.), a *mantra* in which the words *ritu* and *priti*, *ritāḥ*, *prītāḥ* etc. occur. The first is as follows: *vasantam ritānām prīṇāmi, sa mā prītāḥ prīṇātu* i. e. among the seasons I please the spring; may he, pleased, please me (also)! The same formula is applied only with the change of the name to the other seasons, *śiśira* and *hemanta* being taken as one; see the *Saṁhitā of the Black-Yajurveda* I, 6, 2, 3. (I, pag. 859 ed. Cowell). The *ritus* are regarded as the deities which occupy the objects of the *Prayājas*.]

ratubya, s. (dat. du. of *ratu*) for both chiefs. 13, 12. 53, 19.

rathwya, adj. (nom. pl. n.) seasonable, in proper manner. 13, 12. 53, 19.

— *rathwyāo*, (nom. pl. f.) 9, 2. 50, 9.

rafnē, s. (nom. sg. n.) pleasure. 28, 8. 68, 8.

rājīm, s. (acc. sg.) a wound. 28, 9. 68, 10.

rāzām, adj. (acc. sg. f.) of *rāza*, arranging. 18, 6. 58, 1.

rāna, s. thigh. 11, 3. 51, 15.

rāshtem, past. part. of *rāz* (nom. sg. n.) just. 28, 9. 68, 10.

V (*v*).

va, num. (nom. acc. du. m.) two. 2, 6. 46, 12.

vaiē, (nom. acc. du. f.) two. 2, 6. 46, 12.

vaikayō, s. (nom. sg. m.) a witness. 22, 5. 62, 12.

vaitē, adj. hidden. 23, 7. 63, 15. [I doubt very much the existence of

- such a word; it appears to be the dat. of the suffix *vat*, *vant*, to which some interpreters might have attributed the sense indicated.]
- vaidhim*, s. (nom. sg. n.) knowledge. 23, 1. 63, 6.
- vairyān*, adj. (acc. pl. m.) the Ahuna vairya prayers (see *ahunāsha*), 77, 29.
- vaibya*, (dat. instr. du.) to two, both. 2, 6. 46, 13.
- vaēijō*, adj. (nom. sg.) pure. 23, 6. 63, 14.
- vaēdhayama*, (1 pl. imperat. act. of the causative of *vid* "to know") let us invite. 22, 11. 63, 2.
- vaēdhā*, v. (3 sg. perf. of *vid*) he knows. 12, 5. 52, 20.
- vaēnad*, v. (3 sg. imperf. conjunct. of *vaēn* "to see") he should see. 22, 12. 63, 3.
- vaēm*, pers. pr. (nom. pl. of *azem* I) we. 22, 11. 63, 2.
- vaohkhtē*, v. (instead of *aokhtē* 3 sg. pers. middle of the root *vach* "to speak") he speaks. 22, 3. 62, 8.
- vaūkrem*, adj. (nom. sg. n.) very brave, or round. 22, 6. 62, 14.
- vakāwarōish*, s. (gen. sg. of *vakāwari* which stands probably for *vākra-vari* "a crooked stream, canal") a meandering stream. 22, 9. 62, 19.
- vakhshaiha*, s. (instr. sg. of *vakhshaih*, nom. *vakhshō*) through salutary speech. 8, 12. 50, 7.
- vakhshād*, abl. sg. see *hū-vakhshād*, 76, 23, 27.
- vaghdhancm*, s. (nom. sg. n.) the head. 7, 4. 10, 1. 12, 8. 48, 22, 23. 50, 23. 52, 23.
- vairi*, s. (nom. sg.) spring. 23, 7. 63, 15.
- vaihānō*, adj. (nom. plur. m. of *vaihan* "being good") good men 23, 7. 63, 14.
- vaihuinām*, (gen. pl. f. of *vohu* "good") good. 76, 20.
- vaihō*, (nom. sg. n. of the comparative of *vohu*) better. 76, 28.
- vaihām*, (acc. sg. f. of *vaihā*) spinal marrow. 10, 8. 51, 7.
- vaihōo*, adj. (nom. sg. m. of the comparative of *vohu* good) better, a better man. 9, 5. 50, 12.
- vacha*, s. (instr. sg., or nom. pl. n.) utterance, a word. 8, 5, 11, 12. 22, 7. 49, 17. 50, 5, 7. 62, 16.
- vacha*, num. (instead of *dva*) and two, either. 2, 10. 17, 5. 46, 19. 57, 18.
- vachastishtcm*, s. (acc. sg. n. instead of *vachastashtcm*) according to the sentences, verse lines. 78, 9.
- vachahim*, 43, 4. 78, 4.; see *thrivuchahim*.

vacháo, s. (nom. pl.) words. 8, 9, 10. 9, 6, 9. 50, 4, 5, 13, 17.

vadhairayósh, s. (gen. sg.) a brook. 22, 9. 62, 18. [The meaning is *vadhairayósh*; see note 5 on pag. 62.]

vadhagha, s. (nom. sg.) a tyrant, an appellation of Zohák. 22, 12. 63, 3. [Vend. 19, 6. *vadhaghanó daihupaitish*.]

vána, s. (nom. sg. f.) tree, forest. 22, 4. 62, 9.

vagnaité, v. (3 sg. pres. subjunct. middle) he will lessen. 22, 4. 62, 9. [3 pres. indic. he lessens, destroys.]

vanaémá, v. (3 pl. potent. act. of *van* "to slay, destroy") we may slay. 14, 7. 54, 9.

vasatám, s. a diminisher. 12, 4. 62, 10. [pres. part. (gen. pl.) of *van* "to destroy", meaning "of those who are destroying, of the destroyers".]

vanare, adj. or s. (nom. sg. n.) well-informed; a particular animal dragging dead bodies. 22, 6. 62, 13. [See note 3 on pag. 62.]

vanta, adj. (nom. sg. f.) virtuous, if said of a woman. 4, 10. 47, 15. — *vantañam*, (gen. pl.) virtuous women. 4, 10. 47, 16. — *vantáhva*, (loc. pl.) virtuous women. 4, 10. 47, 16.

vufra, s. (instr. sg.) snow. 22, 3. 62, 8.

vayô, num. (loc. du. of *dva*) in both, in two. 2, 8. 46, 15.

vayô, s. (nom. sg. m.) dispute, case. 43, 10. 79, 4. [See note 4 on pag. 79.]

vayáo, num. (gen. du. of *va*, *dva* "two") of both. 2, 9. 46, 16.

vayáoschid, num. (gen. du. of *va*, *dva* with *chid*) of all two. 2, 9. 10, 46. 17, 18.

varanava, s. a fall. 22, 12. 63, 4.

varascha, s. (nom. acc. n. with *cha*) and a board. 13, 11. 53, 18. [See note 2 pagg. 53. 54.]

varcina, s. a small bag, in which medicines are put. 23, 1. 63, 4. [See note 4 on pag. 63.]

varckahé, s. (gen. sg. m.) of a leaf. 22, 6. 62, 13.

varecháó, s. (nom. sg. m.) discerning, a discriminator. 22, 7. 62, 15.

varclata, s. surrounding. 23, 5. 63, 12. [3 sg. imperf. middle of *varet* = Sanscrit *vrít* "to turn", he turned.]

varethra, adj. (instr. sg., or nom. pl. n., instead of *vrethra*) victorious. 22, 7. 62, 16. [s. victory; see my Gáthas II, pagg. 105. 106.]

varedha, s. fatness. 11, 7. 52, 6.

varedhaya, s. growth. 22, 10. 62, 19. [2 sg. imperat. of the causal of *varedhs* "to grow", meaning "make grow".]

- varemanô*, s. rule. 12, 2. 52, 15. [pres. part. middle (nom. sg. m.) of *vare* "to choose", meaning "being chosen". It refers to the horse which is to be presented to a governor, or king.]
- varshtahê*, 3, 4. 46, 25.; see *varshtahê*.
- vareshyo*, s. heroism. 22, 10. 63, 2. [As to the form, it appears to be a part. fut. pass. (nom. sg. m.) of *varex* "to work" meaning "one who has to work".]
- varô*, s. (nom. sg.) the bosom. 10, 5. 51, 3.
- varô*, s. (nom. sg.) an excavation. 22, 10. 63, 1.
- varto*, past part. or adj. (nom. sg.) beautiful. 23, 5. 63, 12. [The MSS. have *varto* which is miswritten for *vartô*.]
- varshuhê*, past part. of *varch* = *vasch* "to tear" (gen. sg.) 32, 8. 72, 2.; see *baodhê-varshuhê*.
- varsa*, s. (instr. sg., nom. pl.) hair of the head. 6, 7. 58, 10.
- vavakhdha*, v. (3 sg. reduplicated aorist, middle of *vach* "to speak") said. 23, 6. 63, 14.
- vavachata*, v. he makes. 52, 2. 65, 4. [3 sg. subjunct. aor. of *vach* "to speak".]
- vavâstrinâm*, s. (gen. pl. of *vavâstri*) an agriculturist. 40, 5. 74, 9.
- vasô-khshathrâm*, s. (acc. sg. f.) attainment of one's desires. 11, 8. 52, 7. [*vasô*, *vasaih* desire, wish.]
- vastarem*, s. (nom. acc. sg. n. instead of *vastrem*) cloth, dress. 76, 30. — *vastra*, s. (nom. pl. n.) clothes. 22, 1. 62, 6. — *vastrâul*, abl. sg. a dress. 18, 5. 57, 18. — *vastrahê*, gen. sg. 6, 9. 48, 13.
- vasmi*, s. desire. 22, 1. 62, 6. [1 sg. pres. act. of *vâs* "to wish", I wish.]
- vahishtahê*, gen. sg. 14, 1. 54, 1. — *vahishtem*, adj. (nom. acc. sg. n. of *vahishta*, superlative of *vohu* good) best. 23, 2. 63, 7. 78, 9.
- vahmâi*, s. (dat. sg.) prayer. 22, 1. 62, 6. [Literally *goodness*, being of the same root as *vohu* "good" instead of *vahu*, Sanscrit *vasu*.] — *vahmemcha*, s. (acc. sg. m. with *cha*) and prayer. 17, 5. 57, 7.
- vâ*, conj. either, or. 12, 5. 61, 6. 52, 20. 47, 4.
- vâiti*, s. name of a crime, persuing another with malicious intent. 34, 6. 72, 14.
- vâkhsh*, s. (nom. sg. f.) voice. 8, 5. 8, 11. 49, 17. 50, 2, 6.
- vâkhsh-beretîbyô*, s. bringing, or taking speech. 9, 1. 50, 8. [dat. pl. of *beretî* "bringing", or "taking", derived from *bare*, *bere* by means of the suffix *tî*. It is a Tatpurusha compound, meaning "the taking of

speech (the *vāch* of the Vedas, *bāj* in Pārsi) at the beginning of ceremonies. In Gujarati it is called *bāj lcvāvi* "the taking of bāj" which is ~~done~~ by the repetition of an introductory formula, after which nothing alien to the prayer which is repeated, or the rite which is performed, is allowed to be spoken, or done, before the prayer or ceremony is over, after which the *bāj* is set free, which is called *bāj chhṛāḍāvi*, the liberating, dismissal of the *bāj*. Compare the sacrificial custom of the Brahmans in this respect, Aitareya Brāhmanam 2, 21.; pag. 119 of my translation.]

vāchem, s. (acc. sg. f. of *vāch* voice, speech; sin. 22, 8. 62, 6.

vāter, s. (nom. sg. n.) air. 22, 8. 62, 7.

vāṇaiti, v. (3 sg. pres. act. of *vār*) it should rain. 22, 10. 63, 1. [It is a diminutive of *vāra* rain; on the different meanings of this word, see my Gāthas, I, pagg. 190—92.]

vārethraghnābyō, adj. (dat. pl. f. of *varethraghni*) victorious. 9, 1. 50, 8.

vāstragānhva, s. agriculture. 24, 1. 63, 6. [It looks like a loc. pl. of *vāstrya*, an agriculturist.]

vāṣaiti, s. rising. 22, 5. 62, 11. [loc. sg. of the pres. part. *us* "to shine", + *vi*, meaning "in rising", "when it rises".]

vicha, adv. without. 23, 6. 63, 13.

vichidārō, s. (nom. sg. m.) a reciter of Gāthās. 23, 5. 63, 13. [Either the form, or the meaning which is given here, is incorrect. If the form be correct, the word cannot mean "reciter", as the only root to which it could be traced, would be *vach* "to speak", and not *vich*. The original form appears to be *vachitārō* nom. pl. of *vachitar* "a speaker, reciter".]

vizuta, s. trade. 40, 4. 78, 8.

viñdad, v. (3 sg. imperf. act. of *viñd* "to obtain") may he obtain. 22, 2. 62, 7. [he obtained.]

vitasti, s. (nom. sg.) a span. 22, 2. 41, 1. 62, 8. 74, 17.

vidush, part. perf. act. of *vid* "to know" (nom. sg.) knowing. 22, 2. 62, 7.

vidhava, s. (nom. sg. f.) a widow. 5, 3. 47, 20.

vidhu, s. (nom. sg.) a widom. 5, 3. 47, 20.

virō, s. (nom. sg. m.) in the compound *viro-mazanhō*. 16, 3. 56, 1. (instead of *virō-mazanhō* gen. sg. of *mazanh* greatness) of the value of a male, slave or bride; it is the name of one of the *mithras*, i. e. promises, contracts; see Vend. 4, 4.

vivishdâtô, past part. (nom. sg. m.) competent, having knowledge. 17, 9, 57, 12.

vishâpahê, adj. (gen. sg.) water-poisoning. 76, 29. [literally "having poison water".]

visê, v. (3 pl. potent. of *vis* "to accept") they may accept. 21, 11. 62, 6. [1 sg. pres. middle, I obey, accept.]

visô, s. (gen. sg. of *vis*, or nom. pl.) an abode. 21, 11. 62, 5.

vistê, adj. ugly. 21, 11. 62, 5.

vispacha, adj. (nom. pl. n. with *cha* instead of *vîspacha*) and all. 13, 12, 53. 19. — *vispâi*, (dat. sg.) for all. 11, 13. 52, 12. — *vispô*, (nom. sg. m.) all. 11, 11. 52, 11.

vî, pers. pr., or adv. you; privation; against, without. 4, 2. 47, 3.

vîkaîchê, s. (gen. sg. of *vîkaya* = *vaikaya*) of a witness. 43, 7. 48, 7.

vîchîthremchîd, adj. (nom. sg.) knowing without being known. 38, 10.

[This meaning which is given by the compiler appears to rest on etymology; *vî* was taken in the sense of "without"; *chîthrem* in that of "public, known", and *chîd* in that of "knowing". I prefer to take *vîchîthrem* as "decision", derived from *cîth* with *vî*, and *chîd* as the well-known enclitic. The word appears to mean "any decision".]

vîspa, adj. (nom. pl. n.) all. 21, 11. 62, 5.

vîspê-naêmâm, adj. (acc. sg. f.) in all directions. 9, 13. 50, 21.

verczyad, pres. part. act. of *verex* "to work" (nom. sg. n.) taking, labouring. 23, 4. 63, 10.

verczyêiti, v. (3 sg. pres. act. of *verex*) he performs. 76, 28.

veretka, s. (gen. du.) kidney. 10, 12. 51, 11.

veredu, s. (instr. sg. of *vered*) through an army. 14, 7. 54, 9.

veredvô, adj. (nom. sg. m.) smooth. 22, 4. 23, 4. 62, 10. 63, 11.

verenavad, adj. getting, following, believing. 23, 3. 63, 8.

verenyatê, s. premature childbirth. 23, 4. 63, 11. [It appears to be a denominative of *verena* "pregnancy," meaning "she is with child".]

vchrkahê, s. (gen. sg. of *vchrka* wolf) of a wolf. 22, 5. 62, 12.

vê, pers. pr. (acc. dat. gen. pl., Gâtha form, of *tâm* "thou") you. 4, 1. 47, 1. [you, to you, of you.]

voiô, s. (nom. sg.) name of an offence, doing injury by terrifying one. 39, 2. 73, 24.

voilhwa, s. plastering. 23, 3. 63, 9.

vostrem, acquiring. 23, 3. 63, 10.

vohuni, s. (nom. sg. f.) blood. 11, 5. 52, 4.

vô, vēr, pr. (acc. dat. gen. of *tûm* "thou") you. 3, 10. 13, 3. 22, 3. 47, 1. 53, 3. 62, 9. [you, to you, of you.]

vôhugaonem, s. (nom. sg. n.) black hair. 6, 8. 48, 12.

vôhû, adj. (nom. sg. n.) good. 23, 2. 63, 7.

vôhwa, s. a herd. 23, 2. 63, 7.

vôkhanîm, adj. (gen. pl.) belonging to an assembly. 18, 6. 58, 1. [of assemblies; see note 1 on pag. 58.]

vyâkhtîhava, s. an adorned woman. 5, 4. 47, 21. [loc. pl. of *vyâkhtî*.]

SII (*sh*).

shâtô, s. (nom. sg. m.) marriage. 18, 12. 58, 10.

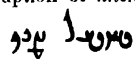
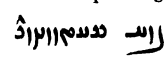
shaçtô, s. (nom. sg. m.) wealth. 18, 12. 58, 9.

shaoshaiti, v. (3 sg. pres. act.) it goes. 19, 4. 59, 3.

shâma, s. (nom. pl.) excrements. 11, 2. 51, 15.

shiçiti, s. residence. 18, 13. 58, 10. [As to its form, it looks like a verb, 3 sg. pres.]

shuûs, s. name of a sin, pride. 36, 4. 73, 7.

shutasmê, s. (loc. sg.) land ready for sowing. 19, 2. 58, 13. [This word is apparently a corruption of *khshûistê zemê* Vend. 2, 31. which is rendered in Pahlavi  *shosâr damîk*; in my Pahlavi-Persian Vendidad it is explained by *âb zamîn* "water of the earth", which can in our passage only be understood as "irrigation". The meaning is in the main correct, as the sentence *khshûistê zemê vîshâvayçîntê* can only be translated "they make (the earth) go asunder (by treading, and other operations) in a field which has been irrigated". The Pahlavi translation takes *khshûistê* and *zemê* as two accusatives depending on the verb *vîshâvayçînti*, which is rendered by  *benâ sâtûnînanand* "they make go" (*benâ* is explained in the Persian translation by *be*, not by *bi*). The sense according to the Pahlavi translation is: "they make the water flow through the field i. e. they irrigate it". The translator identified *khshûistê* with *khshudra* "semen virile" which is rendered by *shosâr*, and attributed to it the meaning of "water". This is a mistake; but both words are of the same root *khshud*, or *khshvid* "to move, flow".]

shudhem, s. (acc. sg. m.) hunger. 19, 2. 59, 1.

shustem, past. part. (nom. acc. sg. n.) melted 19, 2. 58, 13. [The root is *shud*, *khshud*, Skr. *kshud* which has the meanings "to bruise", and "to move, flow".]

shcnem, s. (nom. sg. n.) sword; pot. 19, 3. 59, 1.

shoithrô, s. (nom. sg. m.) a country. 18, 10. 58, 7.

shtachad, pres. part. act. in the compound *gâthwô-shtachad*, repeating 31, 4. 70, 13. [See *gâthwô-shtachad*.]

shkyaothananâm, s. (gen. pl. of *shkyaothanâ* "works") of works. 77, 30.

— *shkyaothanem*, (nom. sg. n.) work. 76, 28.

shyâtô, s. (nom. sg. m.) ease. 18, 12. 58, 10.

S (s).

saitê, v. (3 sg. potent. act.) he should wish, may wish, desire 25, 9. 66, 2.
[3 sg. pres. middle of *sê* "to lie down".]

saidhê, s. contentment. 25, 9. 66, 2.

sacê, s. (nom. sg.) an orphan. 5, 7. 47, 24.

sakhti, s. (nom. sg.) decaying. 26, 3. 66, 7.

saihaç, v. (3 sg. imperf. act. of *saih* to say, speak) he said. 26, 7. 66, 15.

saihem, s. (acc. sg.) a word 8, 6, 8. 26, 7. 49, 18. 50, 3. 66, 14. —

saihô, (nom. sg. m.) word. 8, 9. 50, 3.

sachaiti, with *pairi*, v. (3 sg. pres. act.) it lasts. 76, 23. 77, 26.

sadayad, v. (3 sg. imperf. act. of *sad*) he wishes. 26, 5. 66, 11. [he made to happen, to cause; see my Gâthas II, pag. 209.]

saredha, s. a year. 17, 3. 57, 6.

sastish, in the compound *dush-sastish*, s. (nom. sg.) teaching. 27, 4. 67, 7.

sâsnâo, s. (acc. pl.) teachings. 9, 9. 50, 18.

sihhiad, v. (3 sg. imperf. act. of *sih* = *sad*) he wishes. 26, 1. 66, 4.

[It is apparently only miswritten for *sadhayad*.]

sukem, s. (acc. sg. m. instead of *sûkem*) looking, 25, 10. 66, 3. [faculty of seeing.]

sucha, s. a looker-on. 25, 9. 66, 2. [burning.]

surâ, s. skin of a living man. 6, 9. 48, 13.

surahê, adj. (gen. sg. instead of *sûrahê*) victorious. 16, 7. 56, 7.

surâm, adj. qualifying *ushâm* (acc. sg. f.) 42, 10. 77, 2.; see *ushâm*.

sushi, s. (nom. du.) lungs. 10, 10. 51, 9.

sûrâo, adj. (nom. acc. pl. f. of *sûra*) heroic. 26, 8. 66, 15.

sēvishta, adj. one who desires a profit. 25, 10. 66, 3. [This meaning rests entirely on a preposterous etymology of the word; *sēv* was identified with *sūd* "profit", and *ishta* taken in the sense of "desiring". It is the superlative of a *sēva* = *sāva* "advantage, profit", meaning "most useful, advantageous".]

sēvīha, s. a measure, a number. 26, 5. 66, 10.

skāptem, adj. (nom. sg. n.) wonderful. 26, 5. 66, 11.

schindaiad, s. a break. 26, 1. 66, 4. [v. 3 sg. imperf. of the causal of *schind* "to cut", he cut.]

stakhtō, past part. (nom. sg. m.) obstinate. 26, 4. 66, 8.

stakhrō, adj. (nom. sg. m.) terrible. 26, 4. 66, 8.

stāta, past part. of *stā* "to stand", standing. 26, 3. 66, 7.

stārām, s. (gen. pl. of *star* "a star") of stars. 12, 8. 52, 22.

stūiti, s. (nom. sg.) praise. 91, 1. 58, 11.

stenbya, s. anger, quarrel, hatred. 26, 4. 66, 9. [As to the form it is a dat. instr. du.]

stōish, s. (gen. sg. of *sti* world, creation) of creation. 40, 8. 74, 11.

stri, s. (nom. sg. f.) a female. 26, 1. 66, 5.

strīm, (acc. sg.) a woman. 5, 4. 47, 22.

snātō, past. part. of *snā* "to wash" (nom. sg. m.) washed. 26, 6. 66, 12.

snāvarc, s. (nom. sg. n.) a bow-string. 26, 6. 66, 12.

snus, v. (3 sg. potent.) he may benefit. 26, 6. 66, 13. [It is no verb but a noun of *snu* "to flow". The compiler derived it from *su* "to be useful".]

spakhshtim, s. (acc. sg.) a protector. 26, 1. 66, 5.

sparīha, s. (nom. pl.) gums of the teeth. 8, 4. 49, 15.

speūtā-mainyūcha, 78, 8.; see *mainyu*.

spereza, s. the spleen. 10, 11. 51, 10.

sraoni, s. (nom. sg.) buttocks. 10, 12. 51, 12.

sraoni-masāo, adj. (nom. pl. as large as a *sraoni*). 39, 7. 74, 3. [See note 1 on pag. 74.]

sraoshem, s. (acc. sg. m. of *sraosha*) Serosh, the angel presiding over the divine worship. 9, 4. 50, 10.

sraghrem, adj. (nom. sg. n.) highest. 20, 10. 61, 5.

sravad, pres. part. of *sru* "to hear" (nom. sg.) sung. 26, 6. 66, 12. [hearing.]

sraṇvayēti, v. (3 sg. pres. act. of the causal of *sru*) he repeats. 78, 9.

- srāvayōid*, v. (3 sg. potent. act. of the causal) he may repeat. 78, 12.
srīta, past part. of *sri*, made over. 26, 8. 66, 16.
srīra, adj. (nom. sg. f.) well-disposed. 8, 6. 50, 1. — *srīrem*. (acc. sg. m., or n.) 9, 3. 50, 10.
srīrāo, (nom. sg.) one having a good sight. 26, 2. 66, 6. [nom. acc. pl. f. of *srīra* fortunate, happy.]
sruta, past part. of *sru*, famous. 26, 2. 66, 6.
srunaoiti, v. (3 sg. pres. act. of *sru* "to hear") he hears 26, 7. 34, 14.
svatō, s. a fine. 26, 3. 66, 7. [The word looks like a gen. sg. pres. part. of *sru* "to hear".]
svō, s. (nom. sg. m.) benefit. 25, 10. 66, 3.

H (*h*).

- hāta*, adj. public. 32, 1. 71, 11.
hāiti, v. (3 sg. pres.) it is. 32, 1. 71, 12. [This is a mistake; the compiler has taken the Pahlavi 𐭠𐭣𐭥 *ait*, *hait*, "it is" for a Zand word.]
hāithi, s. (nom. sg.) public-spiritedness. 32, 1. 71, 12.
hāithīm, adj. (acc. sg. n. used as an adverb) in public, publicly. 12, 6. 52, 20.
hāithem-vachāo s. (nom. pl.) plain words. 8, 9. 50, 4.
hāēna, s. (nom. sg. f.) an army. 32, 4. 71, 15.
haoio, adj. (nom. sg. m.) left. 9, 11. 50, 19.
haosravānhem, s. (nom. acc. sg. n.) comfort. 11, 10. 52, 9. — *haosra-vānhē*, s. (loc. sg.) royalty 31, 10. 71, 9. [It is derived from *husra-vānh* which is the proper name of one of the most celebrated kings of the Kayanian dynasty, of *Kavi Husrava*.]
hakad, adv. at once. 3, 2. 46, 23.
hakered, adv. at once. 2, 11. 46, 21.
hakha, s. (nom. sg. m.) a friend. 31, 10. 71, 10.
hakhem, s. (nom. sg. n.) sole of the foot. 11, 4. 52, 3.
hakhta, s. (nom. pl.) the sexual parts. 10, 12. 51, 12.
hānhāma, s. (nom. pl.) joints of the body. 11, 6. 52, 6.
hānhuharenē, s. (nom. du.) jaws, jawbones. 10, 1. 50, 22.
hacha, prep. from. 76, 20, 23. 77, 22, 25.
hachaitē, v. (3 sg. pres. middle of *hack* "to follow") is followed, accompanied. 13, 1. 53, 4.
haxō, s. (nom. sg. n.) wronged. 39, 3. 73, 25. [violence.]

hañkârayēmi, v. (1 sg. pres. act. of the causal of *hañkare*) I accomplish, I perform a ceremony. 32, 5. 71, 16. [This is the only correct interpretation; the meaning "I proclaim" which is given to it by some modern Zendists in Europe, is incorrect and does not show much acquaintance with sacrificial customs, the tradition and the meaning of the word in the Iranian languages; see my *Gâthas II*, pagg. 99. 100.]

hañdâta, past part. of *dâ* (nom. pl. n.) similarly gifted. 32, 4. 71, 15. [the continuous parts of a prayer.]

hañderehkti, s. (nom. sg.) name of a crime, secretly ruining another person. 32, 8. 72, 16.

hadha, prep. with. 3, 1. 32, 1. 46, 21. 71, 10.

hahhrô, s. (nom. sg. m.) the end. 32, 5. 6. 71, 16, 17.

hana, s. (nom. sg. f.) an aged person. 5, 8. 48, 1.

hapta, num. seven. 18, 7. 58, 3.

haptâhnum, s. (nom. sg. n.) a seventh part. 1, 8. 45, 13.

hapsnai-apnô-khavô, s. (nom. sg. m.) a bigamist. 5, 6. 47, 23.

hama, s. (instr. sg.) in summer. 38, 6. 76, 24. 77, 27.

hareta, s. (nom. sg.) a chief. 3, 10. 71, 9.

havanhem, s. (acc. sg. n.) freedom from death. 11, 10. 52, 10.

hâthrem, s. (nom. sg. n.) a measure of length. 51, 10. 43, 1. 4. 75, 8.

73, 1, 4.

hikush, adj. (nom. sg. m.) dry. 32, 3. 71, 14. [instead of *hishku*.]

hikhshad, v. (3 sg. pres.) he rises. 32, 3. 71, 13. [3 sg. aor. act. of *hiñch* to sprinkle.]

hichitâ, s. (nom. sg. f.) purity. 32, 2. 71, 17.

hizva, s. (nom. sg. f.) tongue. 8, 5. 49, 17.

hiñchad, v. (3 sg. imperf. of *hiñch* "to sprinkle") he sprinkled. 32, 3.

71, 14.

hitô, past part. (nom. sg. m.) ease. 8, 7. 50, 1.

hid, (for *hadha*) adv. together. 3, 1. 46, 21.

him, an enclitic pronoun, it, him. 76, 29.

hukerefsh, adj. (nom. sg. m.) well-formed. 6, 2. 48, 6.

hugaonem, s. (nom. sg. n.) hair of the body. 6, 6. 48, 10.

hutarest, adv. beyond all sides. 6, 4. 48, 9.

hulâshitô, past part. (nom. sg. m.) well-made in stature. 6, 1. 48, 5.

huraodhô, adj. (nom. sg. m.) beautiful. 6, 1. 48, 5.

huvirâm, adj. (acc. sg. f.) good-looking. 5, 10. 48, 3.

hu-frāshmō-dāitēc ¹⁾, s. dal. sg. to sunset. 77, 25. — *hufrāshmō-dāitīm*, acc. sg. the first quarter of the night, sunset, and the time following it. 72, 7. 76, 6. — *hū-frāshmō-dāitīm*, acc. sg. 76, 26. — *hū-frāshmō-dāitōid*, abl. sg. 76, 23. 77, 28. [All the passages of the existing Zand texts in which the word occurs confirm the correctness of this interpretation. In the Abān Yasht Yt. 5, 91. the time of the day during which alone *Arđvi sūra anāhita*, the celestial water, can be worshipped, and water for sacrificial purposes be taken from her, is stated to be *hacha hūvakhshād ā hū-frāshmōdāitōid* which can only mean "from sunrise to sunset", as Anāhita is not allowed to be worshipped after the night has set in, or before the sun has risen, nor

1) In addition to the two passages quoted from the Neringistan (see pagg. 76 — 78) regarding the meaning of this word I have to mention a third one which is apparently incorrect, and seems to have given rise to the misunderstanding of the word by some modern Desturs. On Fol. 77, a of my MS. it is read:

و من بعد . من دایم . من دایم . من دایم . من دایم . من دایم .
 من دایم . من دایم . من دایم . من دایم . من دایم . من دایم .
 من دایم . من دایم . من دایم . من دایم . من دایم . من دایم .
 من دایم . من دایم . من دایم . من دایم . من دایم . من دایم .
 من دایم . من دایم . من دایم . من دایم . من دایم . من دایم .
 من دایم . من دایم . من دایم . من دایم . من دایم . من دایم .

(Question.) "From which (time) in the *Aiwisrōthrem Gāh* (lasting from sunset to midnight) begins the satisfaction of the ratus (heads of creation)? (Answer) It lasts from *Hūvakhsha* to *Frāshmōdāiti*, to midnight; in summer and winter it is the same". The Pahlavi commentary has: it lasts from *Hūfrāshmōdāt* to the middle of the night. *Hūvakhshād* is evidently a clerical error, as it does not give any sense. It is to be read: *hūfrāshmōdāitōid*, and *vakhshād* is to be struck out altogether, as the Pahlavi does. If the reading were correct we should have to take *hūvakhsha* in the sense of "sunset" which contradicts the use of the word in all other passages, and its etymology; only in that case, *hūfrāshmōdāiti* could mean, "midnight" as it has been interpreted by some Desturs. The use of the word in the Zand-avestā does, however, leave no doubt whatsoever about its real sense in this glossary (pagg. 42. 76) and the two passages which have been already adduced from the Neringistān.

water to be consecrated (see the note on pag. 77). To consecrate water *pascha hū-frāshmōddāitīm* i. e. after sunset, is regarded as a custom of the Devaworshippers, not to be imitated by the Zoroastrians (Yt. 5, 94.). *Sraosha*, the guardian angel of the religion commences to fight against the Devas (who injure and disturb the good creation *pascha hū-frāshmōddāitīm* Vend. 7, 58.) and to protect the good creation *pascha hūfrāshmōddāitīm* i. e. after sunset (Yas. 57, 10. 16.); for the work of Serosh begins at once after sunset, and lasts until the light appears again; on which account the pious Parsis pray to him when the night is setting in, as I have witnessed many times. Mithra touches both ends of the earth, i. e. the horizon, *pascha hūfrāshmōddāitīm* (Yt. 10, 95.) after the sun has set having passed over the earth in her breadth, in which position he remains until he rises again, protecting the creatures against the attacks of Aharman which are only made at night. This exposition in connection with the other proofs will be sufficient I think to refute for ever the interpretation so pertinaciously persisted in by Prof. Spiegel that the word means "sunrise, or daybreak".]

hū-vakhshād, s. abl. sg. from sunrise. 76, 22, 26.

horācha, adj. (inst. sg. of *hora*) and this side. 6, 3. 48, 8. [It is an adverbial expression.]

hware, s. (nom. sg. n.) the sun. 13, 2. 53, 5.

hvoishtō, adj. (nom. sg. m.) the more. 15, 5. 55, 8.; see *yoishtō*.

hvām, pr. (acc. sg. f. of *hva*) self. 32, 2. 71, 13.

Additions ¹⁾.

aēthrapaitish, and *hāvishta*. As regards the etymology of this very common word, by which the lowest grade of the clerical order is understood now-a-days, it is a compound of *aēthra* and *paitish* meaning "the master", lord of an *aēthra* (compare *nmānō-paitish* "master of the house"). *aēthra* itself occurs never in the Zand-avesta, but an adjectival form of it, *aēthrya*, is found in several places, Yas. 26, 7. 8. 68, 12. West. Yt. 10, 116. 119. The Pahlavi translation renders it by

1) All the following remarks have been added by me. M. H.

𐭮𐭥𐭥𐭥𐭥𐭥 which is read by the Desturs *āhūštān* and *hāveshtān*, and explained as *shāgirdān* i. e. pupils, and as *beh-dīn* i. e. laymen. In my Pahlavi Persian Yasna it is once (26, 7.) translated by *zōtī* i. e. the *zota* at the Izeshne ceremony. The reading *hāveshtān* is the only correct one as we find this very word several times in the Zand texts in the form *hāvishta* Yas. 68, 12, Yt. 10, 116. Unfortunately the identity of both words, Zand *hāvishta*, and Pahlavi *hāveshtān* which lies at hand, appears to have escaped the Pahlavi translators; for in Yas. 68, 12. *hāvishta* is rendered by 𐭮𐭥𐭥𐭥𐭥𐭥 which is read *āmīgān* (more correct is *hamyāgān*; it stands perhaps for *hamsājakān* "neighbours") and interpreted as "companions" (Persian *homyāz*) only on account of its being joined to *hashām* which they wrongly identify with *hakha* "friend". The real sense of *hāvishta* can be easily ascertained from the use of the word in Pahlavi, and its etymology. The proper meaning of *hāvesht* is "a layman", and stands thus always in opposition to *āθhryā*, or *āθhrava* which terms are only applicable to the priestly order. Thus the Parsis distinguish two kinds of *Penom* (*paiti-dāna* the cloth with which the mouth is covered when ceremonies are performed), *padām i harbadi*, the *Penom* of Herbads, (*āθhrapaiti*); and *padām i hāveshti*, the *Penom* of laymen; for the laymen wear the *Penom* when they make *Abān Nyāyish*, *Atesh Nyāyish*, *Patet* etc. by simply holding up their Sadra, or the sleeves towards the mouth¹). Etymologically it can be only traced to *hu* "to extract the Homa juice, to perform the Homa ceremony", or rather to its causal *hāday* "to make another perform the Homa ceremony"; as it has the superlative suffix *ishta* (compare *vāzishta* from *vaz*) the word means "one who gets performed many Homa ceremonies" i. e. very pious. As the performers must be priests, the *hāvishta*

1) These two kinds of *Penom* are hinted at Vend. 18, 4. *paitidānem ainim baraiti* which is translated in Pahlavi 𐭮𐭥𐭥𐭥𐭥𐭥 *padām zakāi bared* "he wears the other *Penom*", that is the *Penom* only to be worn by the priests who have taken their orders, and not the common one which the laymen are permitted, or even enjoined to wear. The European interpreters have not understood the real sense of the passage, as they have omitted the word *ainim* which is essential.

who is always distinguished from them is the *Yajamāna* (to use a Brahmanical term) i. e. the man for whose benefit the ceremony is performed, who can be only a layman, as the Zoroastrian priests require no assistance when performing a ceremony. As all those who stand under the spiritual guidance of the priests are regarded as pupils who are to be instructed by them in the principles of religion, it was ~~taken~~ by some in the sense of "pupil". — According to this investigation the translation of *āθhrya* by *hāvesht* must rest on some misconception. Very likely the interpreters were lead to this explanation by the constant connection of *āθhrya* with *āθhrapaiti*; they probably thought, if the *āθhrapaiti* is the master, then the *āθhryas* are his pupils. But what is the real meaning of *āθhrya*? Simply "one who belongs to, or has an *āθhra*". *āθhra* itself must mean "a fire place", as it can be only derived from *idli* "to burn"; compare Greek *αἶθρα*, "to burn", *αἶθρα*, "a clear sky". It was in all probability the name of the places where the sacred fires were kept and which were spread all over Persia; the word *πυρεῖον* which the Greek writers apply to them, may be only a translation of it. The *āθhrapaiti* is thus the master, or superintendent of such a fireplace; the *āθhryas* are the priests subordinate to him, or the servants, or other people, belonging to such a place. That *āθhrya* cannot mean "pupils" (if it had this meaning, it could be only a derived one) may be gathered from the compound *satō-āθhryō* Yt. 13, 97. where it is said of *Ahūm-stut*, *yō paoiryō satō-āθhryō frakhshtata paiti āya zemā*, which cannot be translated "who first appeared with a hundred pupils on this earth" ¹⁾, as it would be against all common sense to suppose that the only remarkable fact known of *Ahūmstut* was, that he had for the first time a hundred pupils on this earth. Such an insignificant fact (great teachers in the Orient do not count their pupils by hundreds, but by thousands, and ten of thousands) nobody would have thought worth commemorating. The statement that he was "the first *satō-āθhryō*" indicates that *satō-āθhryō* must be a title of high honour which but few did obtain. If we take it in the sense of "one who has a hundred fireplaces", i. e. one who has established a hundred places

1) This translation is actually to be found, among a hundred other absurdities, in the so-called Old-Bactrian Dictionary by Justi.

of worship, or kindled a hundred sacred fires, then we have a fact really deserved to be handed down to posterity. The Sanscrit term *takratu* "one who has performed a hundred sacrifices" (general epithet of Indra) may be best compared; the translation proposed by modern Sanscritists "one who has a hundred intellects", is a mere gi

pairishtem. The etymology of this word offers some difficulty. There are three possible ways of explaining it, by deriving it from *pa* "round about" (see the index), or from the root *ish* "to wish", or come" with *pairi*, or from *pairi-shta* "standing about". The tradit explanation is پاوان روشنی ناکیریت *pavan roshni nakirît* "inspects regards its lighting" i. e. its fitness for feeding the sacred fire with. This inspection must be undertaken just before the piece of wood thrown into the fire, to see whether there is nothing on it what is technically styled *nashâ* i. e. any impurity, such as hair, dirt etc. According to the Pahlavi, the term does not mean "dry", as has been supposed the Pahlavi هوشک *hushk* "dry" never corresponds to *pairishta*. derivation from *pairi-shta*; the original meaning of which seems to be "stale, without vigour", is applicable to the term *pairishta-khshu* "whose sperm is without vitality". But it is very doubtful whether it be applied to *aśma* "wood", as it would mean in that case only "what has been standing about, i. e. dry", which is clearly not in accordance with the views of the Pahlavi translators. Besides, the compound *dahm pairishta* 1) Yas. 65, 10. (it is used of the *saothrâo* "the sacrificial water" which is translated by

داهمانو ناکیریتو دایه پاران ساندآر دایشت یکهویمانئت

dahmânû-nakirîtu dâgh pâran sandâr dâshît yekavîmânêt (i. e. inspected by a *dahmân* who is kept as a chief), does not favour this view. The derivation from *ish* + *pairi* is, in the two last cases the m

1) In the "Old-Bactrian Dictionary", the term is explained "sifted with prayer which is sheer nonsense! How can waters be "sifted"? *dahma* does not mean "prayer" (see the index), as has been supposed by Professor Benfey, which opinion has been copied by the hasty, uncritical and fantastical compiler of the said Dictionary. The term simply means "inspected, or kept by a pious man" whereby principally a priest with unimpaired magical powers is to be understood.

wholly; but it is difficult to determine in what sense the root *ish* which is several meanings is to be taken. I prefer the signification "to search", which can mean in connection with *pari* "to examine". The most suitable etymology would be afforded by *iksh* "to look". *pariksh* "to examine"; but I have not yet found sure traces of this root in the Zand, if it be not *pairi-ish* itself.

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E r r a t a.

d	page	2,	lin.	13	for Pronouns, read, Genders and numbers of dva, va
ect					"two". Some adverbs.
lin	5	—	14	—	<i>khasurô</i> read <i>qasurô</i>
a	5	—	20	—	<i>pâdirânshosav</i> — <i>pâdirânshosar</i>
Th	6	—	24	—	𐭠𐭣𐭥𐭥 — 𐭠𐭣𐭥𐭥
be	7	—	16	—	<i>kharôchithrem</i> — <i>qarôchithrem</i>
dre	8	—	17	—	<i>khtemchid</i> — <i>qtemchid</i>
car	9	—	23	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
ha	13	—	23	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥
nee					<i>ahubya</i> <i>ratubya</i> <i>ahubya</i>
nô	14	—	14	—	<i>vanâcmâ</i> — <i>vanâcmâ</i>
r")	21	—	14	—	<i>atare</i> — <i>atare</i>
	22	—	21	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
in	29	—	4	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
his	29	—	11	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
ost	31	—	22	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
rs	38	—	18	—	<i>dâsûned</i> — <i>dâsûnahna</i>
an	31	—	4	—	𐭠𐭣𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥
ion					<i>doâzdah chasûn</i> <i>dch chasûn</i>
io-	72	—	33	—	Zand and no old Persian words, read, no Zand,
rin					but old Persian words

76	lin. 6 for <i>khsqfa</i>	read <i>khsahā</i>
77	— 3 — <i>osahhīn</i>	— <i>oshahīn</i>
78	— 6 — <i>this</i>	— <i>thus</i>
82	— 10 — <i>n</i>	— <i>n</i>
87	— 32 — <i>ubdaēna</i>	— <i>ubdaēna</i>
92	— 4 — 7	— 70
92	— 17 after 7.	insert 69, 2.
93	— 20 for 14	read 17
93	— 30 — 39, 40.	— 37, 38.
96	— 14 — I	— and I
100	— 2 — same	— some
102	— 25 — 60	— 40
104	— 14 — aggravating	— aggravated
105	— 6 — 8	— 18
108	— 27 — 5, 25.	— 52, 5.
110	— 24 — 58	— 25
113	— 28 — all	— every
115	— 18 — <i>prīnāmi, prīnātu</i>	— <i>prīnāmi, prīnātu</i>
117	— 11 — 12	— 22
118	— 14 — 58	— 48
118	— 17 — 52	— 25
119	— 33 — widow	— widow
123	— 14 — 91	— 19
125	— 18 — 3	— 31
125	— 20 — 51	— 41
126	— 1 — <i>hu</i>	— <i>hū</i>
127	— 7 — <i>frash</i>	— <i>frāsh.</i>



